

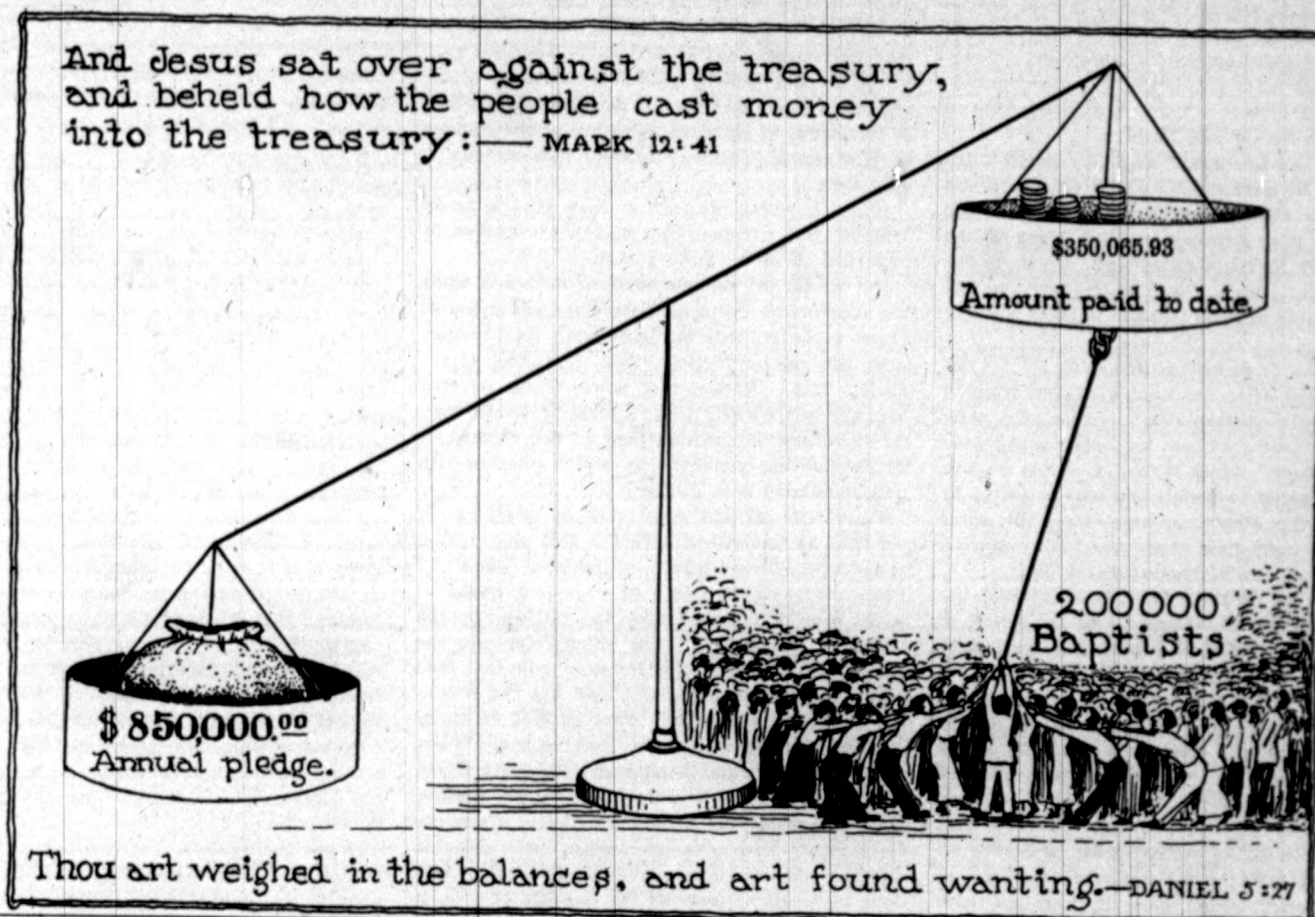
The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

JACKSON, MISS., APRIL 21, 1921.

OLD SERIES NUMBER XXIII, NUMBER 16



Pastor W. M. Bostick has begun his ministry at Bellevue church in Memphis. The Winona church gave him up with sincere regret.

West Tennessee Baptist Sunday School Convention met last week at Covington. Two hundred messengers were enrolled.

The experiment of conducting a Christian daily paper in Chicago has failed after two months trial.

Okolona's G. A.'s carried the State Girl's Auxiliary banner home with them for the second time. What Auxiliary will challenge Okolona for a close race for this banner the coming year?

The R. A.'s of Summit Baptist church reached Standard of Excellence and gave the most per member for benevolence of any band in the state. Consequently they won the state R. A. banner.

The Board of Directors of the Baptist Bible Institute meet in New Orleans May 13th. Their problem is to provide room for the young men and young women seeking admission. The board consists of six men from Louisiana and three from each of the other states cooperating in the Southern Baptist Convention and three appointed by the Southern Baptist Convention.

Names are coming in rapidly of those who expect to attend the School of Evangelism at Clinton, May 29th, through June 3rd. There ought to be 200 and it will mightily help the campaign for winning souls. Drs. Gambrell and Denham and others will teach and lecture. Make your arrangements to come and send in your name to N. T. Tull, Jackson, Miss.

The leader of the Charleston Y. W. A., Mrs. Ned Rice, carried the State Y. W. A. banner back to her girls. They did most excellent work this past year.

Several days before the convention convened we received in our office a very cordial invitation to meet with Water Valley next year. We accepted this invitation and will go there next April.

Seven years ago a man in Canada, a Roman Catholic sought to have his marriage annulled because his wife was his fourth cousin, such marriages being contrary to Catholic law. The Quebec courts declared the marriage void. The case was carried through the court to the Privy Council of the British Empire, which has just now decided—that the marriage was legal and binding. In the meantime the man and his wife had secured a special dispensation from the Roman Catholic Church and were living together. Courting and courts are funny things. Who was it said, "What fools these mortals be"?

In these closing days of the convention year the First Baptist church, Jackson, through its pastor, Dr. W. A. Hewitt, makes an appeal to the churches of the state that made large pledges to the campaign to make a heroic effort to raise every cent due on their quotas for this year. The First Baptist church, Jackson, was one of the two churches in the state that were asked to raise as much as \$75,000. The other church was the First church, Greenwood. The largest per cent paid by any full time church has been paid by the First church, Greenwood, and it seems that the First church of Jackson proposes not to be excelled by any church in their loyalty.

The Royal Ambassadors of Richton were at the Wednesday afternoon session in full force. They gave us an arousing rally cry. The boys of Summit had better keep their eyes on this band.

It is a common trick of politicians when running for office to abuse their opponents and those who have been in office for extravagance and high taxes, and to promise that when they are elected they will see that all this is corrected and that economy is the order of the day. Just now we are witnessing the fulfillment of such pledges in removing the taxes from those who get rich quick and from luxuries and putting it on the bread which goes into the mouths of the poor and the clothes which go on their back. This ceases to be a political issue and becomes one of morals. Henceforth the poor are likely to pay the cost of the war and the rich will be relieved of the burden.

There are some of our people who need to read and study and receive into their hearts the words of Paul to Timothy (1 Tim. 5: 3) with reference to taking care of the parents and grand parents in old age. Paul says they are not to be put upon the public nor even upon the benevolence of the church, but are to be taken care of by their own children and grand children. It ought not to be necessary for the denomination to take care of old people who have children or grand children who are able to do it. We read about some savage tribes who bury their old people alive because they are of no further service. But there ought to be nothing akin to this among Christians. Neither ought there be any who will say to father or mother that his money is Corban, that is given to God or put in some other enterprise.

WHY I BELIEVE IN THE DIVINITY OF THE HOLY SPIRIT

By J. Benj. Lawrence.

So completely do the scriptures identify the Holy Spirit with God, representing Him as possessing divine attributes and exercising divine prerogatives, that since the fourth century His divinity has not been denied by those who admit His personality.

I. The titles ascribed to the Holy Spirit are such as belong to God only. In the Old Testament all that is said of Jehovah is said of the spirit of Jehovah. In the New Testament the same mode of representation is continued. There is no hint that he is not divine, but every indication that the divine writers recognized him as equal with the Father and the Son.

Peter says to Ananias, "Why has Satan filled thy heart to lie unto the Holy Ghost? Thou hast not lied unto men, but unto God." (Acts 5:34) Here in the most express and full sense of the word the Holy Spirit is called God. To lie to the Holy Spirit is to lie to God. If the spirit be not divine, then this passage is made to teach a direct falsehood.

Isaiah says, "Then said I, woe is me! * * * for I have seen the King, the Lord of Hosts." (Isaiah 6:5-9) Paul, in quoting this same passage, says, "Well spake the Holy Ghost by the Prophet Isaiah unto our fathers," (Acts 28:25-27) Here the person who appeared to Isaiah and who is called by him the "Lord of Hosts," of whose glory the whole earth is full, is by Paul called the "Holy Spirit." This is one of the highest titles of deity.

He is also called the "Spirit of God," and the "Spirit of the Lord." These titles, the Spirit of God and the spirit of the Lord, are each used about twenty-five times in the scriptures, and are as conclusive as his Divinity, says Strong, as are the passages which speak of Christ as the Son of God conclusive of the divinity of the Son. Spirit is nothing but the innermost principle of life—it is the essence of life. The spirit of man is man. So the spirit of God must be God—must be of the same divine essence—must be divine.

We cannot hesitate to pronounce the one to whom the sacred writers apply such exalted titles anything less than divine. Identified with God in name and titles as the Spirit is, we cannot doubt that he is God.

II. His attributes will also lead us to the same conclusion. There are certain perfections appropriate to deity, which we consider as incommunicable to any creature, and by these the Holy Spirit is described and distinguished.

In Hebrews we find this passage, "How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from the dead works to serve the living God." (Heb. 9:14) In this passage the Spirit which overshadowed the virgin in the divine conception, which came upon Christ at his baptism in the form of a dove and through whom He offered Himself to God without spot, is called the "Eternal Spirit." This is an attribute of God alone.

In Romans we have this expression: "Through mighty signs and wonders by the power of the Spirit of God." (Rom. 15:19). He is also called "the Power of the Highest," and "the Finger of God." (Luke 1:35, 11:20) That this power of the Spirit is omnipotent is evident from the fact that the most wonderful works of the Lord are ascribed to him. This supreme power belongs to God alone. When we find it attributed to the Spirit and behold the Spirit exercising it we are bound to admit that the Spirit is God.

Paul tells us that the Spirit searcheth all things, "Yea the deep things of God." (1 Cor. 2:10) It is here declared that the mind of God is entirely known to the Spirit. All regions are laid open to Him. In fact, the whole realm of divine intelligence and divine activity is occupied by the Holy Spirit. His knowledge is commensurate with the knowledge of God. He pervades every avenue of divine thought. Surely, He can be no less than divine.

The Psalmist says: "Whither shall I flee from

thy presence?" Paul says: "Know ye not that ye are the temple of God, that the spirit of God dwelleth in you?" (1 Cor. 3:16) Christ promised his disciples, "Where two or three are gathered in His name there He would be in the midst of them." Matthew 18:20) Here he is presented as the Omnipresent One. He fills the earth with His presence. Though you take the wings of morning, and fly away to the uttermost parts of the earth—lo, He is there. Though two or three trembling souls meet in the dark, damp, subterranean cavern, from the eyes of men hidden away—lo, the Spirit hath spied them out, and is in their midst to own and bless. Wherever a human heart trusts in Christ there is erected a temple of the Holy Spirit, and He immediately comes and fills it, and all over the world today the tens of thousands of living temples the abiding places of His divine presence. Surely, such an one is very God.

III. His works are such as show Him to be divine, for they are such that no being of limited or imperfect faculties could perform.

He "garnished the heavens" and "moved upon the face of the deep" to reduce the confusion of chaos to order, and to impregnate dead matter with life and animation (Gen. 1:2; Job. 26:13; Psalms 33:6) Surely, that power which hovered over the world when it was a mass of chaotic matter—a valley of darkness and of the shadow of death—and impregnated it so that it pulsed with life, must have been divine.

Peter tells us that the "prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21) In Hebrews we were told, "That in times past God spoke unto the fathers by the prophets." (Heb. 1:1) That which Peter calls the Holy Ghost, the writer of Hebrews calls God. The prophets were messengers of God, but the revealing power by which they were enabled to carry out their mission was the Holy Spirit. When Moses penned the Pentateuch the Holy Ghost moved his hand; when David wrote the Psalms, and made melodious music on his harp, it was the Holy Spirit who gave his fingers their seraphic motion; when Solomon spoke the proverbs of wisdom, or when he hymned the Canticle of love, it was the Holy Spirit who gave him words of knowledge and hymns of rapture. Ah! what fire was it that touched the lips of the leopold Isaiah? What hand came upon Daniel? What might made Jeremiah so plaintive in his grief? What kindled the imagination of Ezekiel so that he could soar aloft and see the Mighty Unknown beyond our reach? Who was it that made Amos, the herdsman, a prophet? Who taught the rugged Haggai to pronounce his thundering sentences? Who pointed out to Habakkuk the horses of Jehovah marching through the deep? Who kindled the burning eloquence of Nahum? Who caused Malachi to close up the book with the muttering of the words of a curse? Ah! it was the Holy Ghost. Surely, he can be no less than divine.

We are assured that at the last day our scattered dust shall be collected and revived by Him: "He that raised up Christ from the dead, shall also quicken your mortal bodies by His spirit that dwelleth in you." (Rom. 8:11). Such work can only be the work of God. As Hodges says: "The work of the Spirit is the work of God. He fashions the world. He regenerates the soul. He is the source of all knowledge, the giver of inspiration. He fashions our bodies. He formed the body of Christ as a fit habitation for the fulness of the Godhead. He is the source of all knowledge, the giver of inspiration. He is to quicken our mortal bodies. Surely, a person of so much dignity as this is no less than divine."

IV. The supreme honors bestowed upon the Spirit show Him to be divine. His place in the divine economy is unique.

Christ, in giving the command to His disciples, said: "Go ye into all the world and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." (Matt. 28:19) Paul tells us that there are diversities of gifts, but the same Spirit, differences of administrations, but the same Lord; and diversities

of operations, but the same God who worketh all in all." (1 Cor. 12:4-6) Meyer, in commenting on this passage, says, "The divine trinity is here indicated in an ascending climax, in such a way that we pass from the Spirit who bestows the gifts to the Lord who is served by means of them, and finally to God, who, as the absolute First Cause and possessor of all Christian power, works the entire sum of all Christmatic gifts in all who are gifted." In the apostolic benediction the Spirit is also associated with the Father and the Son. (2 Cor. 13:14) Surely, that person associated with the Father and the Son in the baptismal formula, in connection with the bestowal of all Christmatic gifts, and in the apostolic benedictions, must be of the same divine essence with the Father and the Son. Such an one must be divine.

We are taught throughout all the Scriptures to seek for his influence by fervent prayer, to depend upon him for the mortification of sin and for growth in holiness, and to yield ourselves to His dictation with unfeigning submission (Luke 11:13; Rom. 8:13-14; Gal. 5:25). There is an injunction to every trusting soul to grieve him not (Eph. 4:20), and admonition not to quench the light and fire which this gracious visitation brings (1 Thess. 5:19). He is our leader and with Him we are to walk. In baptism we are reminded of his equality with the Father and the Son, and are dedicated to his service. Our bodies are his temple, and the description implies, not only that he dwells in us, but that he claims us as his property and that in us and in his temple he will be revered and worshipped (1 Cor. 3:16-17, 6:19-20). Are these, then, we ask, the claims of a creature? Do we not understand that the Holy Spirit is to be believed in just as the Father and the Son are believed in; that He must be received by faith as they are received by faith; and that without this faith in the Holy Spirit we have an incomplete deity? Surely, a character who is to receive our heart's devotion a thing which we acknowledge as a right only of the supreme and Almighty God, can be no other than Divine.

It has been shown that the most exalted titles, attributes, works and honors, such as belong by right to God only, are ascribed to the Holy Spirit. Therefore, if we deny the Godhead of the Holy Spirit, we are reduced to the glaring absurdity of saying that the highest titles, the supremest attributes, the most exalted works, and the most sacred honors of the Deity himself are in the Scriptures, most explicitly and repeatedly, ascribed to a mere abstract principle. Surely, to deny an influence, or anything else besides the great and eternal God, is idolatry. Thus we must conclude that the Holy Spirit is God; that the Father, the Son, the Holy Spirit—these three—are of the same divine essence.

Shawnee, Okla.

"Daily Manna" is a devotional handbook of nearly 200 pages containing selected portions of scripture and a stanza of a good hymn for each day of the year arranged by subjects alphabetically. Many people find this a convenient and helpful means of preserving personal contact with the Lord and preparation for the day's work. The book is compiled by James Gilchrist Lawson and published by Geo. H. Doran Co. for \$1.50 net.

The special Bible School for preachers and other workers at Clarke College will begin April 18 and run through the week. Dr. C. B. Williams, president of Howard College and Dr. Crutcher of the Baptist Bible Institute will be the visiting instructors. Write for information to Dr. J. F. Carter at Newton.

Mrs. R. G. Craig is happily recovering after a serious operation in the Baptist Memorial Hospital in Memphis. She cannot speak in too high praise for the attention shown her at the hospital and the splendid skill of the Christian physician, Dr. Sanders. We are glad her useful life is thus prolonged.

News comes from Brookhaven of the serious illness of Rev. Geo. Darling.

Pastor A. J. Dickinson at Tupelo was assisted in a meeting by his father from Birmingham.

Pastor W. R. Cooper of Summer reports seventy per cent of his membership present at church Sunday. That's a top-notch.

Pastor W. N. Hamilton was assisted in a meeting at Coffeeville by Rev. Roland Leavell of Oxford. Sixteen were added to the church, thirteen of them by baptism.

On April 20th, Miss Mary Ruth, daughter of Dr. and Mrs. W. A. Whittle of Little Rock, was married to Mr. William Ross Hooker. Their home will be in London, England.

Mr. Theodore Roosevelt, deceased, seems at last to be losing his grip on the United States Senate, as that body will probably approve the treaty with the Republic of Columbia.

How many churches will send their pastors to the Convention at Chattanooga? Clinton starts the procession by giving already the pastor and his wife checks to cover the cost. Next?

The \$10,000 given by Mr. Flusser, recently deceased, of Jackson, will prove a great boon to the Old Ladies' Home with the growing number of occupants.

Articles intended for the B. Y. P. U. page should be sent to Mr. Auber J. Wilds, Oxford, Miss. Those intended for the W. M. U. page, should be sent to Miss M. M. Lackey, Jackson.

Beulah church in Hinds County was attentive to a sermon by the editor. Pastor Waters says they will pay 75 per cent of their second year's pledges by May 1st.

The meeting at McComb closed Sunday with 78 additions. The people gave Dr. Powell a purse of \$1,750.00 which is added to their offering to Foreign Missions, as the preacher is working for the Foreign Mission Board.

Pastor Wall reported a free will offering for the Clinton church building Sunday of \$650.00. The total which has come in to date is about \$26,000. The walls are going up, having completed those for the basement story.

The Negro Baptist Convention of the State meets at Lexington July 19th. They are beginning right in asking the people and churches to observe June 1st as a day of prayer for the work and the workers.

After reading President Harding's address to Congress a Paris paper warns the French against accepting any individual as a spokesman for Americans. Didn't he size up the situation about right, considering recent history.

Dr. M. K. Thornton, for some time superintendent of the Mississippi Baptist Hospital has accepted the pastorate at Senatobia, to begin work there May 1st. They've got a good preacher and he has a good church.

A Methodist exchange claims that Wesleyan Female College at Macon, Ga., is the oldest college for girls in the world, being founded in 1839. What about the Judson at Marion, Alabama? We have heard a similar claim made for it.

The new Lord Lieutenant of Ireland is a Catholic and very prominent in the British social and political life, but it remains to be seen what even a Catholic can do toward pacifying Ireland.

Germany may not be a prohibition country and they may not have repented of all their sins, but beer drinking has fallen off, according to an exchange, 750,000,000 gallons for twelve months as compared with pre-war consumption.

If you wish a copy of the minutes of the latest State Baptist Convention, apply to Mr. N. T. Tull, Jackson, Miss.

Mr. Henry Whitfield, former president of the State College for women at Columbus, will become head of a model school for the older boys from the Masonic Orphans' Home. The very valuable property near Columbus, contributed by Mr. B. B. Jones, a wealthy philanthropist, will be utilized for the purpose.

In a recent issue of The Congregationalist of Boston an entirely erroneous statement was made with reference to the amount contributed by Southern Baptists, the amount named being less than one-third of that actually given in the first year of the Campaign. Some people have a faculty of missing the mark when they go to speak of Baptists.

Because May 1st comes on Sunday the Boards of the Southern Baptist Convention have agreed to keep the books open until noon May 3rd, that is Tuesday to get reports of collections. Send promptly to Dr. Gunter, and by no means hold anything back longer than Monday May 2nd.

Three deacons were ordained at the Shubuta church March 30th. J. P. Jones, E. L. Martin and L. D. Patton, the last two being nephews of Bro. W. H. Patton. The deacons were then organized for work. Brother E. H. Garrott preached the sermon, brother J. M. Phillips led in the prayer and Pastor Willett delivered the charge.

Georgia Baptists are grateful for the visit of Dr. L. R. Scarborough and Dr. M. E. Dodd, last week in the interest of the 75 Million Campaign. These brethren have stirred our hearts to a renewed determination to make the victory real. Their challenge has taken hold on our hearts and will help us to reach the summit of the hill.

Dr. Arch C. Cree is in Louisiana and Texas speaking at strategic centers this week and a part of next week for the 75 Million Campaign. Dr. Cree has a great message for the challenge of this hour and Georgia Baptists are glad to loan him to these sister states for these messages.

The Slogan of Miss Burrall's class is "We specialize in the wholly impossible." That is the way she built up a Bible class of girls in Washington from six to sixteen hundred. She is now in charge of Bible work in Stephens College, Missouri, and bids fair to duplicate her work in Washington or surpass it. Her mother is not simply learning the truth but doing the truth.

Brother N. T. Tull can find not over 150 churches in Mississippi without pastors. That includes Landmarkers and all sorts. This seems to put Mississippi in better light than most of us had thought and certainly better than the situation in some of the states. Let's reduce that number. Thirty two men who were pastors last year are not in the pastorate now.

A news dispatch from Paris says the Roman Catholic Church is much disturbed over the fact that more than a million Bohemians have separated from that body and found an independent state church. The revenues of the Pope have fallen off fearfully, hundreds of churches are no longer celebrating Masses, while the few remaining priests are unable to find more than 10,000 of their flocks in all Bohemia. It is said the papal officials are considering making an appeal to the League of Nations to induce Czecho-Slovakia to pay for the churches which were taken over by the new national church and indemnify the priests. While this body in Europe is pulling away from Rome there is an element in the English church and among American Episcopalians who seek union with Rome.

The Murray church in Kentucky of which H. Boyce Taylor is pastor gave last year to all causes an average of \$111.23 a member.

Albert Blue, a negro of Brookhaven gave four sons to the army in the recent war. One of them was killed in battle in France. The body was recently returned and buried by the American Legion Post in Brookhaven.

To get reduced rates to Chattanooga you must get a certificate from Dr. R. B. Gunter of Jackson. To get in as a delegate you must get from him a card to present to the Secretary of the Convention at Chattanooga.

Though the Christians of North China are poor and a part of the territory is suffering with famine, they are ahead in their payments to the 75 Million Campaign. Being asked to raise \$50,000; they were at last report a thousand dollars ahead of the schedule.

A brother asks us to write an article about churches giving plays and box suppers to raise money for the church. It is our opinion that such methods belong to the childhood and carnal period of church life and, like the hives in children they will be outgrown and left behind in a short while. It is a poor way to give money, if it is giving at all. Most of the churches have outgrown it and the rest of them will do so. The chicken-pox is a very unbecoming disease, but it seldom proves fatal, though it may retard the growth for a while. Mild remedies will suffice. Needn't give carbolic acid.

Ever since the days of Isaiah and Jeremiah the truth has been emphasized in one way or other that the tragedy of messengership is in the messenger's yielding to the temptation to hide the authority of the prophet in the smile of the pleaser. It is well enough to make those who hear feel "good" when they are good; but when they need correction, only the prophet's message is in order. The usefulness of many a pastor has been wrecked on his desire to be known as a "good fellow."—Christian Advocate.

President Angell, the newly elected head of Yale University says: "I want clean, honest inter-collegiate athletics, so conducted that they not only benefit the men who compete but even exercise a wholesome influence on the entire college community. If there are to be professional or semi-professional coaches, I want men who are not only technically expert but are of essentially sound, fine character. I should rather have a man of questionable character in any other position than that of athletic coach. Nowhere is the pernicious influence of a coarse or immoral man so serious."

We have it from those who are close to the men in authority in our State Colleges that some of the officers who look after these schools are by no means pleased with the mania for dancing that has possessed the young people attending them. At the beginning of this session limitations were put upon the hours and the days when public dances were allowed. Those who are devoted to the dance have not well developed consciences and have found ways of evading the regulations. But some at least of those in authority believe that the only way to regulate it is to forbid it, and an effort will doubtless be made in this direction at the next meeting of the trustees. There are many thousands of taxpayers in Mississippi whose gorge rises at the knowledge that buildings erected with their money are being used in the service of the dance. There are many people in Mississippi whose distinctive Christian beliefs cannot be taught in a state institution, but their conscientious convictions are being trampled upon every week by use of state-owned buildings for public dances.

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EDITORIAL.

GETTING RID OF GOD

The fool hath said in his heart: "No God." The carnal mind (the mind of the flesh) is enmity against God; for it is not subject to the law of God, neither indeed can it be. Infidelity is more in the will than in the intellect. It is not that men are convinced that there is no God by the evidences in the world about them or in the history of events behind them or in the trend of things today. It is rather, that God comes across their plans and purposes, and it is convenient for them to deny his existence. If he does exist then we must have to do with him; we must somehow and at some time meet him face to face; we must give account to him. Therefore says the carnal mind let us get rid of him. Let us shut our eyes and say that we don't believe there is such a being. If he exists we don't know him; therefore let us say he does not exist. But the trouble is that when we shut our eyes we bump our heads against him at every slip.

The same old farce-tragedy is being enacted over and over that is dramatically set forth in the second Psalm: "Why do the nations rage and the peoples meditate a vain thing? The Kings of the earth set themselves and the rulers take counsel together, saying, Let us break their bonds asunder and cast away their cords from us." But it is all in vain: "He that sitteth in the heavens will laugh."

There was never a time since man came into being when there was a more wide spread and persistent and concerted effort to get rid of God. The biologists, the sociologists and actually some of the theologians are trying to put God out of business. They contend that the world is plenty able to take care of itself without him.

Do they not tell us that the world muddled along for several million years working itself to the present fortunate condition of things without him. In the ceaseless struggle for existence have the fittest not survived and constantly improved until a baboon finally reeled and staggered to equilibrium on his hind legs and grew a little larger cranium and improved his jargon and gibberish. Hasn't he gotten along so far without God and can't he go the same forevermore. Thus reasons the descendant from the wiggler and the tadpole. All this is nothing more nor less than the effort of the carnal mind to get rid of God, and of the inconvenient idea of responsibility to a holy and righteous judge. In the mean time the Son of God rides on gloriously, and the promise is being fulfilled: Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession. He is breaking them with a rod of iron and dashing them in pieces like a potter's

vessel. The only wise thing is to be reconciled to God through his Son, before his anger strikes and his enemies perish from the way.

SCIENCE OR POETRY.

Recently there came to us this story from a Baptist school not in Mississippi. The professor was delivering a dissertation on the evolution of plant life. He discoursed on the ways of the dog fennel, which he declared dogmatically was once a sweet and fragrant flower whose beauty and odor delighted all passers by. But the passers by became too familiar and obtrusive. They began to pluck the lovely dog fennel and appropriate to their own personal use its beauty and fragrance, leaving the parent stem to mourn the loss of its glory. The dog fennel (it must then of course have had some more euphemistic entitlement) bethought itself or herself of some way of self-preservation and decided to defend itself by changing its fragrance to a stench and its sweetness to bitterness, that every man and beast which passed by might be thus driven to let it alone. And so we have the up-to-date dog fennel which can take care of itself against all comers.

Another chapter, and of course there are innumerable chapters, tells how a beautiful flowering tree found itself continually the object of attack, because of its beauty, by every passing man and beast and insect. So this wise and beautiful tree bethought itself of a method of defense and decided to grow thorns along with its flowers as a matter of self-preservation, and so on ad libitum.

It was not surprising to hear that one student in the class a young preacher from Mississippi, was compelled under the impelling of conscience to rise and utter a protest against such puerile philosophy, and that he was told to sit down, that his conscience needed operating on. The professor had doubtless had his extracted sometime before.

Now what we want to ask is this sort of fairy tale being taught in the interest of science or poetry. If it is poetry, it may pass, for there is wide latitude in the realm of poetical license. It will go along with Anderson's Fairy Tales or Arabian Nights or Alice in Wonderland. But we object to the murder of science by attributing intelligence and pain and volition to dog fennel. There are those who rule God out of this world and enthrone dog fennel and cactus; who don't need a supervising intelligence and creative intelligence to explain the existence of the world or its modus operandi. But they must ascribe all such divine activity to bitter-weed and thorn bushes. We believe in science, and we believe in poetry, but they have their separate spheres. And we do object to imbecility in a professor's chair; and his effort to ram it down the throats of innocent young men and young women.

GOOD FOR THE PRESBYTERIANS.

The following overture was passed by the Presbytery of Minneapolis, at its regular meeting, on April 5, 1921:

"Whereas, We are informed upon good authority that missionaries who hold to the theories of destructive criticism and liberal theology, not only have no helpful message for the people of non-Christian lands, but that their influence is destructive to the work already begun by our missionaries of conservative faith; and

"Whereas, We are also informed from reliable sources both in missionary ranks and out of them, during a period extending over at least ten years, that, as a result of the sending out of such liberal teachers, a condition exists in India, China, Japan and Korea, which is subversive of the belief of the native Christians in the

fundamental doctrines of our faith; and

"Whereas, We are further informed by our own missionaries on the field that these dangerous heresies have reached such a state in China that over six hundred missionaries have found it necessary, in order to combat this condition, to form what is known as the 'Bible Union of China,' having the following statement:

"Being convinced that the state of both the Christian and non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible, especially those now being assailed, such as the deity of our Lord and Saviour, Jesus Christ, his virgin birth, his atoning sacrifice for sin, and his bodily resurrection from the dead, the miracles both of the Old and New Testaments, the personality and work of the Holy Spirit; the new birth of the individual, and the necessity of this as an essential prerequisite to Christian social service;

"We affirm our faith in the whole Bible as the inspired Word of God and the ultimate source of authority for Christian faith and practice. And unitedly signify our purpose 'to contend earnestly for the faith once for all delivered unto the saints.'"

"Therefore, be it

"Resolved, That the Minneapolis Presbytery do hereby overture the General Assembly of the Presbyterian Church, U. S. A., to instruct its Board of Foreign Missions to commission only such missionaries as will heartily subscribe to and pledge themselves to preach and to teach the evangelical truths as set forth in our Standards and to recall and withdraw its support from any who depart from such doctrinal standards."

One of the painful features consequent upon the decrease in receipts on campaign pledges for the past six months is the embarrassment brought upon those in charge of the old preachers relief. Many applicants for relief have had to be turned down, and the amounts given some already receiving help have had to be reduced. There are also beloved brethren who have been prevented from making application by the disinclination to receive help from anybody. The brethren in charge of this fund to be distributed in Mississippi were almost ready to write to beneficiaries to see if further reductions could not be made. But they are hoping that some man or woman may see the need and come to their relief with a special gift. Surely there are those whom the Lord has blessed who are willing to share their comforts with these preachers who lack. More and more our men and women of wealth are finding joy in being God's trustees to bless others; and here is a gracious privilege and ready opportunity.

Of making many creeds there is no end. But that does not mean that creeds may not be good and helpful. I have a scuppernong vine in my garden. It is young but growing. The more it grows, the more the frame has to be extended that it may spread and bear fruit. Unless this is done it becomes a tangled mass on the ground and becomes unfruitful. The talk of returning to the "historic creed" such as the "Apostles creed," the "Nicene Creed" or any of the rest as a basis for union of the churches won't work. They may be good so far as they go, but they do not go far enough. The Westminster Standards are mostly good but they lack some things that more recent discussions have brought out. We will never get together by cutting off and throwing away all the statements of truth that are expressed in creeds. It is of no use to say we will throw away all creeds and just unite on the Bible for it wouldn't be four hours till the Bible would be interpreted in a dozen ways. Until we can see eye to eye and speak the same thing it is not worth while crowding all the animals into Noah's ark.

Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

Our Present Standing, April 18.

Our annual subscription	-----	\$850,000.00
Our annual quota	-----	700,000.00
Our payments on the second year	-----	
to date	-----	350,065.93
Balance behind on second year's	-----	
pledges	-----	499,934.07
Remaning days	-----	12

Borrowed \$60 to Pay Pledge.

Only last week a friend of mine said he told his wife that he was going to borrow \$60 and pay his campaign pledge up to date. This he did the next day. The next day following his borrowing this amount he received a check for \$500 from a man who had been owing him for 13 years. He said that, while he had not given the man out, yet he did not expect to receive it under two years. Similar incidents could be repeated over again and again. I know three others which occurred within three days and two of them in the same town.

Now is God really paying attention to us? Does he really work at both ends of the line? Some of His people say He does; Christ says He does; God Himself says He does. If you do not believe He does, try Him and see.

We Need Seriousness and Conciouness.

If we knew that the payment of our pledges would result in the saving of a lost soul, would we not be more in dead earnest about paying it? Who knows but what it will? If we believe that God really does fill the barns of those who honor him with their substance and smites with a curse the possessions of those who dishonor Him, we would be more serious. We have only to read what He says, then look about to be convinced. These storms and floods should have a meaning for us. We are looking out upon this year in faith, not only in the religious work, but also in the farming and business interests. We had better start right with God.

Do Your Best.

Decide in conference with God what is your best. He will be satisfied with no less. You cannot afford to be satisfied with less than pleases Him, for He still controls the seasons and gives seed to the sower and bread to the eater. Our

lives are in His hands. No man's conscience should let him rest if he does less than his best in this crucial hour.

Where Are the Victory Bonds?

Almost every day we are receiving Liberty Bonds, but we are receiving very few Victory Bonds. We receive almost par for all of the Victory Bonds sent in. We are glad to receive any kind, but would appreciate more of the Victory Bonds.

SCHOOL OF EVANGELISM.

We send out a letter during the past week to all the pastors asking them to enroll their names for attendance on the School of Evangelism to be held at Clinton for six days, beginning May 29th which is the fifth Sunday. At this writing quite a number have responded and the indications now are that there will be a large attendance.

We know of nothing that has been proposed in our work in recent years that has more possibilities for good than this School of Evangelism. There is nothing that appeals to our pastors more than evangelism. The privilege of meeting together for the discussion of this great theme, and to sit under the teaching and inspiration of the great leaders who will be on the faculty, is an opportunity that no pastor should fail to grasp. We want pastors to enroll their names as soon as possible so that we may make our plans according to the size of the prospective attendance.

Getting Ready for the Summer Meetings.

We want to invite the cooperation of the pastors and churches in making the earliest possible arrangements this year for the holding of the evangelistic meetings in the churches. A little later on we will send out information cards, as we did last year, on which we will ask the churches to furnish information in reference to the time fixed for the evangelistic meetings and the name and address of the preacher engaged to assist in the meeting. If the pastors and churches will begin early they can perfect the arrangements so as to have all the meetings listed with us by the middle of June.

A BOOK ON PRAYER

We have added a new book to our Circulating Library during the past week. It is "With Christ in the School of Prayer," by Murray. It will be a very appropriate book to read and study in preparation for the soul-winning campaign during the summer. We hope also to add another good book on evangelism.

We gratefully acknowledge a cash donation of \$10 received during the past week from Mrs. W. J. Davis, one of the leading members of the First Baptist church of Jackson.

AN EXPRESSION; SPECIAL ATTENTION

To Whom It May Concern:

"The undersigned physicians of the United States desire to place on record their conviction that the manufacture and sale of beer and other malt liquors for medical purposes should not be permitted. Malt liquors never have been listed in the United States Pharmacopoeia as official medicinal remedies. They serve no medicinal purpose which cannot be satisfactorily met in other ways, and that without the danger of cultivating the beverage use of an alcoholic liquor."

Many thousands of physicians of very high standing have authorized their names signed to the above conviction. There are doubtless many in Mississippi who would for the cause of humanity be glad to add their names. If so, write Rev. T. J. Bailey, D.D., Jackson, Miss., superintendent of the Mississippi Anti-Saloon League, authorizing him to put your name in a list to be forwarded to the proper parties in Washington. Now is the time to strike, if we expect our fair land to be rid of the above beverages.

"LABORERS TOGETHER."

It has been said that with the single exception of our well-known secular business organizations, the missionary enterprise is the greatest business organization in the world. Miss Margaret Lackey in her new mission book, "Laborers Together," lays special emphasis upon the fact that we at home who love the Lord are "partners" in this business undertaking of those who labor for Him in foreign lands, with equal responsibility for its success. The subtitle of the book is "A Study of Southern Baptist Missions in China," and, its purpose is to make us fully acquainted with our co-laborers in this land of sin and moral darkness; their names, their homes, their work, their burdens and their joys; their equipment, preparation, desires and ideals. Some problems to which our home land is a stranger, but with which these heroic partners of ours have to contend are discussed in one of the opening chapters. Then follow chapters dealing with the divisions of China touched by our work, South China, Central China, Interior China, and North China, and in each, one meets the missionary women who are carrying on our business there. In each the map of the district is shown, superimposed upon the map of the two or three states of our country nearest in size to it.

This little book will be welcomed for mission study in all our Southern States, but one detail of it makes it seem to belong especially to Mississippi women. Upon the frontispiece, a working "partner" of the earnest Chinese girl beside her, appears the charming likeness of Miss Elizabeth Kethley, who several years ago gave her young life to missionary service near Shanghai, China.

May we by faith clasp hands with her and all the noble band of mission "laborers" across the sea, and go forward "together" in our Master's Business.

MRS. P. I. LIPSEY.

Brother L. E. Lightsey was reported last week as having sold in March 220 books. The number should have been 448.



BOOKS IN THE CIRCULATING LIBRARY—READ THEM

Title	Author	No. Pages	No. Days Allowed
The Moral Dignity of Baptism	Frost	282	20
The Doctrines of Our Faith	Dargan	214	20
Studies in the New Testament	Robertson	284	30
Training in the Baptist Spirit	Van Ness	176	15
The Glory of the Ministry	Robertson	243	20
The Training of the Twelve	Bruce	545	30
Epochs in the Life of Jesus	Robertson	190	15
The People Called Baptists	McDaniel	176	15
A Short History of the Baptists	Vedder	327	30
The Course of Christian History	McGlothlin	313	30
Talks on Soul Winning	Mullins	84	15
With Christ After the Lost	Scarborough	352	30
Livingston the Pathfinder	Matthews	213	20
Stewardship and Missions	Cook	170	15
The Call of the South	Masters	222	20
Baptist Missions in the South	Masters	204	20
Life and Letters of John A. Broadus	Robertson	450	30
With Christ in the School of Prayer	Murray	274	20

BAPTIST THEOLOGY IN THE NEW WORLD ORDER.

President E. V. Mullins, D. D. L. L. D.

In my first article I indicated briefly the objections to the views expressed in my article on the above topic by a Methodist, a Presbyterian and a Lutheran writer. I propose now to reply to these objections. The language which called forth the criticism of the Methodist and Presbyterian was as follows: "A third defect in the old civilization has been an unspiritual church membership. This has been due to the practices of infant baptism, where proxy faith exercised for the unconscious infant and the form of religion is gone through with, the fruit in carnal and worldly church members is inevitable. It was also inevitable that the doctrine of regeneration would lose its appeal and that the church would become an unspiritual body."

My Methodist critic in Canada and my Presbyterian critic in another State objected especially to the last two sentences. They challenged me to show that Methodist churches in Canada or Presbyterian churches in the United States or elsewhere, were made up of carnal and worldly members, and also to show that Baptist churches were superior in spirituality to the members of non-Baptist bodies.

I am glad to develop the point more fully. It will be observed that the entire article had in view the condition of European State churches. I was pointing out the defects in the "old civilization" of Europe. The paragraphs each began with the words—a first or second or third—"defect in the old civilization," etc. State churches in Europe are worldly churches.

They have carnal members. Their influence is not spiritual. This is proved by the fact that in nearly all of them, as soon as men become spiritual, they form groups for worship apart from the official worship. There is an "inner movement" in Germany, and Sweden, and Holland and other countries which is a protest against the worldliness of the State churches. Or else there is a notable trend away from State churches into the non-conformist bodies which are making headway in most European countries.

Now I do not hesitate to affirm that the cause of this worldliness is the loss or emphasis upon the necessity of the new birth and the substitution of infant baptism for believers baptism. Most European State churches teach baptismal regeneration. Infants, therefore, who are incapable of exercising personal faith are baptized, or rather sprinkled, and henceforth there is no sense of need for the new birth, for personal faith and obedience. Logically the result is inevitable. All are made up of the unregenerate.

Now it is in vain for our Methodist and Presbyterian brethren to attempt to meet this by pointing out the excellent quality of the spiritual life of their members in our own country, where there is no State church, and where there is such stimulus to evangelical preaching from the pulpit. I do not for a moment question the excellence of the lives and characters of our brethren of other names. But this is wholly irrelevant to the point at issue.

The real point is this: What is the effect upon church membership where the practice of infant baptism is consistently and fully carried out? Infant baptism has no logical place in church life save as a sacrament or saving ordinance. The Catholic Church is perfectly consistent here. Protestant bodies often compromise their view of its value and have had more or less difficulty over the status of baptized infants. Whether they are or are not in the true sense, members of the church.

In some Pede-Baptist bodies, there is a bold stand for the sacramental conception of infant

baptism. My Lutheran critic quotes my statement that the ordinances are symbols and not sacraments and says regarding it: "The fourth point is preposterous." To reduce baptism to a mere symbol, and then to demand a particular form of its administration, is as illogical as it is unscriptural. The distinctive doctrine of the Baptists is after all, nothing but the empty form of an ordinance."

The Lutheran also claims that doctrine of religious freedom of individual "responsibility faith and regeneration" are held by Lutherans and others, and cannot be claimed as distinctive Baptist teachings.

This leads to the point that needs emphasis: It is that Pede-Baptist bodies in our country are inconsistent in their two-fold teaching as to proxy faith, in the case of infants, and personal faith, in the case of those receiving the gospel for the first time after the period of infancy. They do recognize the principle of individual responsibility every time they preach repentance and faith to those capable of repenting and believing, but they deny that principle every time they bring an infant to the baptismal font.

In some denominations there is a gradual waning of the belief in infant baptism as a saving ordinance. The meaning is left vague and indefinite, or else it is regarded as a mere act of dedication, with no religious significance otherwise. But, as I have said, infant baptism has no logical place in any system save as a saving sacrament. And it has no scriptural place in any system.

The Catholics hold that the church is authorized to add to the teachings of the Scriptures. They are therefore logical in their plea for infant baptism, but not scriptural. They themselves know it is unscriptural. In Ireland, Catholic children are taught by the priests to challenge Protestants by demanding a reply to the question where they got their infant baptism. This is preparatory to the statement that they got it from the Catholic Church.

Unfortunately, however, the Protestant bodies cannot join the Catholics in their doctrine that the church is authorized to establish new and non-scriptural dogmas. The consequence is that they are driven to the expedient of arguing for infant baptism on the basis of the Abrahamic covenant and the baseless claim that infant baptism came in the place of the Old Testament practice of circumcision.

The result is inevitable. Those evangelical denominations which practice infant baptism hold a dualistic and self-contradictory position. They hold a sacramental principle and attempt to harmonize it with a spiritual principle. They try to teach proxy faith in combination with personal faith. They recognize individual responsibility and then displace it with the doctrine of family responsibility.

Let us come back to the main point. I have nowhere made the assertion that all denominations which practice infant baptism are made up of worldly and carnal members. Such a statement would be false, of course. What I did say and what I say now is, that the State churches of Europe are worldly and carnal chiefly because of infant baptism.

What I say further, is that whatever and wherever infant baptism is consistently and thoroughly practiced with all that it implies, there will result a worldly and carnal church membership. It originated as a saving sacrament in the Catholic Church. If baptism in the hands of a priest can save the infant, it should be administered to all infants. The Catholic contention is the logical one.

It is here that the Protestant Pede-Baptist denominations violate their Protestantism. Some of them are aggressively evangelistic like the Methodist. Some of them bestow unusual time

and patience in the training of children and in general Christian culture, as do the Presbyterians, with the result that they produce a fine type of character. But in exactly the degree in which they do these things, they are working on a principle totally at variance with the practice of infant baptism. And who can tell how much harm is done in the maintenance of infant baptism along with the other principle?

It has always seemed strange to me that Presbyterians, especially, cling to infant baptism. They are close kin spiritually to the Baptists. The general doctrinal teachings of the two bodies are the same apart from the mode and subjects of baptism and church polity. But there is another point of agreement which makes infant baptism seem so incongruous among Presbyterians. It is the Calvinistic emphasis upon the direct relation of the soul to God. God's sovereignty in electing individuals and the privilege of the individual to deal directly with God, has been called the "mother principle" of Calvinism.

And beyond a doubt Calvinistic teachings have promoted democracy, because it emphasizes the equality of men before God. Now Presbyterians are Calvinists and their "mother principle" is thus contradictory to the practices of infant baptism.

Baptists also, for the most part are Calvinistic in their general theological position, and they put very great emphasis upon the direct relation of the soul to God. But to a Baptist the substitution of a parent's or sponsor's faith for personal faith in the case of infant baptism is utterly foreign to the principle, and changes the nature of Christianity. And this is the reason why it has always seemed strange to me that our Presbyterian brethren cling to infant baptism.

Before closing this article, one pertinent suggestion should be added. Much has been said in recent years about the denominations uniting into one great church, the passing of the old differences, the dropping of non-essentials and all that sort of thing. And yet, when I wrote an article justifying our Baptist teachings and program, setting forth the most elementary and commonplace Baptist teachings, there is at once the most vigorous opposition and criticism by representatives of three other denominations.

Surely there is no atmosphere here for organic Christian union. The Baptist conscience has all along known that it could not compromise or yield these vital teachings. It is very clear that the Methodist, and Presbyterian, and Lutheran, conscience is equally unyielding.

Now I do not hesitate to say that in my judgment such a conscience is a far more healthy sign than the indifferentism that prevails among many, it will be a sad day for Christianity when men cease to think clearly and believe strongly. It is absolutely the only condition of power and effectiveness. And while Baptists deplore what they regard as error and will try to correct it, they believe that it is a far healthier State where Christians hold convictions than where there are no convictions.

Meanwhile it is self-evident that there has never been a time when the Baptist witness to the truth was more needed than it is today.

Our Spanish church in Tampa, Florida, J. G. Chastain pastor, has gone far beyond their pledge to the 75 Million Campaign and are still going. While their meetings are conducted in Spanish, seven different nationalities are represented in the congregation. Five new members were recently received into the church, one of which was a Mexican, and two Portuguese fresh from the old country.

ANALYSIS WORK OF THE THREE-DAY COMMUNITY BIBLE INSTITUTES

Number Institutes reporting 26; number pastors enrolled 206; average attendance of pastors 165; other workers enrolled 622; total number people reached by the institutes about 2000.

These figures do not include the twenty-six pastors who attended the Mid-Winter School for Pastors at the Baptist Bible Institute, New Orleans. This would make a total of 232 pastors actually enrolled for study during the season. There were also quite a number of institutes of a more local nature conducted after the same general style that were not reported in a way to be included in this tabulation.

In these twenty-six institutes there were an average of four men used on the faculty. The program headed up in each case in sound Bible study. The following Scriptures were used the number of times indicated: Gospel of John, once; James, once; Galatians, seven times; Philipians, eight times; Jude, once; Acts, three times; Titus, twice; Ephesians, once; Hebrews, twice; Philimon, once; 1 Peter once; 2 Peter once.

Other books taught were Pilgrim's Progress once; Stewardship and Missions twice; S. S. Normal Manual once; Old Testament as outlined in the S. S. Normal Manual once.

Other subjects discussed in all the institutes were Systematic Giving, Deepening of the Spiritual Life; others included such additional subjects as Prayer, Grace, Evangelism, Service, Missions, Enlistment, Tithing, and the 75 Million Campaign.

On nearly every report was a foot note expressing appreciation of the institute and asking that the plan be repeated next year. One report said, "Seven professions of faith." Another said, "Got \$50 for a young minister in Mississippi College." Another said, "Twenty agreed to tithe."

The Baptist Bible Institute sent representatives from their faculty to quite a number of the institutes, and they added much to the interest and success of the plan. They came out at our suggestion to bring information in regard to the advantages and opportunities offered by their institution to our Mississippi preachers. We are sure it will result in linking many of our pastors on to that splendid school.

INFANT BAPTISM

By Albert Deems Betts

In teaching the duty of baptizing our children in infancy we Methodists of these Southern States of our nation are not making a decided impression upon the minds and consciences of our people. The strenuous opposition to infant baptism on the part of a body of our fellow Christians who live among us is having considerable effect upon the members of our church, and as a consequence we are very neglectful in the discharge of this important duty.

The following figures for the past ten years tell the story in our church:

	Infant Baptisms	Adult Baptisms
1910	29,267	75,336
1911	29,129	76,696
1912	29,912	72,709
1913	30,478	75,318
1914	28,503	84,094
1915	31,490	98,912
1916	29,716	88,847
1917	30,539	76,573
1918	24,844	64,924
1919	25,324	65,062
	289,202	778,471

It appears, therefore, that the annual average of infant baptisms among us is only 28,920, while the

average number of adult baptisms amounts to 77,847. In other words, we are now baptizing nearly three times as many adults as we are infants. Evidently we are not enforcing the teaching of our beloved church in this matter as we should.—Wesleyan Methodist.

WHY DISTURB THE HEATHEN?

I was very much interested in an account of a Bible Class in the home church. I don't know of anything more inspiring than to see a group of men earnestly studying the Bible and delving into its truths, and drawing from it the strength and courage which it alone can give to real red-blooded men. Out here we come in contact with the other religions of the world, Confucianism, Buddhism, Taoism, and even Mohammedism. Most of them are filled with good platitudes, and tell men what they ought to do to win merit for themselves, but they so pitifully lack the power which will enable their devotees really to do the thing which they dictate should be done. And then, too, these false religions are so fearfully self-centered. That is the thing which has struck me so forcibly here, each man so eager to save his own soul and to win some merit for himself that he is selfishly ignorant and criminally careless of the welfare of his fellowmen. The coolies laboring and straining at their work, the streets filthy and unsanitary to a terrible degree, beggars in indescribable filth and disease roaming the streets, while in every city there is a wealthy class which considers itself too good to help by stopping to assist in any way, and too selfish to give anything of their wealth much less of their time to improving the conditions of their cities. The officials are so corrupt in most places that all they care for is to squeeze every cent they can out of their office before their sins get found out and they have to resign. All this is the result of their religions or rather the lack of one real live religion. And then you hear people at home sometimes, "Why disturb the heathen and try to get him to accept another religion; isn't his own good enough for him?" I would like to have these people who say such things here with me for about one hour while I take them through some of our streets and show them what "his own religion" has done for the Chinese; and then take them and show to them some of the results of Christian missions. *There is no religion but Christianity, there is no God but the God of the Bible, there is no Saviour but Jesus Christ!*—Christian Work.

BITS OF BAPTIST HISTORY

At the State Convention in 1876, Eld. J. A. Hackett offered a resolution amending the report on State Missions, and expressing the sense of the convention "that we raise this year the sum of \$10,000 for our state mission work."

The Convention Board report showed total receipts that year for state missions, \$3,915.23, so the resolution of Bro. Hackett showed an aggressive spirit.

Our state mission work this year, 1921, is launched on a basis of \$130,000.00, or an increase of thirteen hundred per cent over what it was forty-five years ago. At that time we had sixty thousand white Baptists in Mississippi. We now have nearly two hundred thousand.

At the State Convention in 1875 strong resolutions were passed endorsing J. R. Graves as "sound in the faith of the Bible, and eminently qualified to defend the principles of Baptists against all assaults from whatever source that may come."

This endorsement was given apropos of a joint

debate which was pending between Graves and a Methodist minister by the name of Jacob Ditzler, growing out of a challenge made by the Methodist church of Carrollton, Mo., to the Baptist church of that place.

A PROGRAM OF FIVE AIMS

The tentative program which has been outlined for Miss Burrall in her Bible work in Stephens College, is:

First: To teach the Bible, and to teach it in such a way as not to stir up doubts in the minds of her students, but to answer those questionings which naturally arise during the adolescent period and to leave the student with convictions deepened rather than with convictions shattered.

Second: Through the various student organizations of the college and through the various religious activities of the institution, she will strive to develop within the college walls a religious atmosphere so deep and so positive that that students religious instincts will seem just as normal as any other element in her life.

Third: She will co-ordinate the work of the other departments of the college in such a way as to give definite training to every student entering the institution in whatever phase of church work that student may be most vitally interested. It is the hope of the board of the trustees that every community sending a student to Stephens College will receive back a woman trained to make some definite contribution to the religious life of the community.

Fourth: She will organize pre-missionary training courses for the benefit of those students who wish to dedicate their lives wholly to some phase of church work, either in the home or in the foreign fields.

Fifth: As soon as practicable, she will organize an extension department, as well as other courses at the college and in the chief centers of population for the benefit of every church organization, every Sunday school organization, every young people's organization, and every woman's organization in the state. It is hoped that through this department the remotest church within our association shall be touched with a constructive program.—*The Baptist*.

SEMINARY NEW BUILDINGS AND COMMENCEMENT EXERCISES

The commencement exercises of the Seminary will be held on Sunday, Monday and Tuesday, May 1, 2 and 3.

The baccalaureate sermon will be preached on May 1st by Rev. George Caleb Moor, of New York.

The missionary address will be delivered by Rev. George W. Quick, D.D., of South Carolina, on Monday, May 2nd.

The alumni address by Rev. M. L. Wood, D.D., of West Virginia, will come on Tuesday morning, May 3rd.

The graduating exercises will take place at 8 p. m., on Tuesday, May 3rd.

The past session has been the greatest in the history of the school. We have been embarrassed through the entire session by class rooms too small for classes, insufficient office room, and lack of facilities for doing many things we ought to do.

We are expecting, therefore, to carry out plans now in preparation to break ground for our new main building in the near future, as soon as the fund available will enable us to do so. This we expect to do during the present or early part of next year.

Meantime, let any brethren planning to enter the seminary next session write me for any information or financial assistance.

PRES. E. Y. MULLINS, D.D.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN	Clinton
First V-President—MRS. K. GODBOLD	Clinton
Second V-President—MRS. M. F. DOUGHTY	Shaw
Third V-President—MRS. C. LONGEST	University
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W. M. U. V-Pres.—MRS. A. J. AVEN	Clinton
Recording Secretary—MRS. P. I. LIPSEY	Clinton
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Margaret Fund Trustee—MRS. W. J. DAVIS	Hattiesburg
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Personal Service Leader—MRS. W. F. YARBOROUGH	Hattiesburg
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Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson

RESPONSIBILITY OF THE W. M. S. TO THE YOUNG PEOPLE.

This is a very serious question for consideration and one that we should have deeply rooted in our hearts and minds; one that is worth our every effort. When we think of the number of young people who are not organized, some seeking worldly pleasures that ruin their lives while others are just wasting their lives because they have nothing to do, does it not come to our minds that we, as an organized band of Christian women to do the Master's work, are to a very great extent responsible for the lives they are living, for their social environments and their failures and disappointments in life? Of course the first responsibility comes in the homes, and too much stress cannot be laid upon the home training. What a grave responsibility it is to take upon ourselves the important task of rearing our children as they should be. Every parent should make a direct study of Prov. 22:6. "Train up a child in the way he should go and when he is old he will not depart from it," also Eph. 6:4. "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

But just consider how many homes in our country that fail to do the bidding of our Lord along that line, as well as many others.

Today thousands of so-called Christian homes are without Christian incentive or motive power. Children and young people are being thrust upon a social environment so treacherous that Christian ideals die in a passing night. The spiritual decline so apparent in so many homes of the American people is the product of waning parental influence. Even if we as parents live the daily Christian life and give our children the very best training we know to give them, there comes a time in their lives that they should be trained for real service for the Master and all of this training is not in the sphere of the home training and some one has caught the vision and organized the Sunbeam Band, G. A. R. A. and Y. W. A. for the benefit of our children and young people. The seed for pure, sweet service should be sown in the children's hearts. What is sweeter than a group of children listening eagerly to the stories of the Bible and of our missionaries, and grasping the lessons in these stories that help to make up their lives? Then step by step we come on to the W. M. S. and that which seems to us, who have not had this training, a great task, would only be a pleasure to our children.

Since we realize that we are responsible for our young people what are we doing? Are we going to shirk that responsibility or shall we get to work and organize our young people?

We learn in civil government that for every right there is a corresponding duty, and we learn by experience that duty is attached to every responsibility. Then since we are responsible to such a great extent for our young people, it is very clearly our duty to get them organized into the different phases of the W. M. U.

We cannot have for an excuse that we cannot get the children interested for we find that the

hearts of our children always respond to call that are uplifting to humanity. This is illustrated in just one instance by the little boy who had saved all his nickles and pennies and put them in his little bank. When he heard of the starving children in Europe asked if he might open his bank and send the whole five dollars which he had saved to those poor children.

The hope of our nation lies in our young people of today. What kind of a nation shall we make it?

Here our responsibility stands out before us as a great and grave duty. Grave, because of the great efforts of the Catholics to gain a stronghold in the heart of our nation and snatch away our brightest jewels, and great because it is our privilege to help make our boys and girls stalwart men and women for God and to further help Christianize our own dear America.

Young people all over our country are offering themselves for service, some for service on the foreign fields and others for our homeland? Do we have any boys and girls in our churches and communities who have offered themselves? If not, then I fear some of us have been shirking our duty for I'm sure our young people are as noble as any to be found anywhere.

We see that our children are fed physically and mentally, and properly clothed, but what about their spiritual lives, do we see that that is fed? And so often they are so hungry spiritually that they eagerly grasp an opportunity to do good and further the Master's cause, thereby making others happy and their own lives a blessing. But if they have failed to do these things some one has surely failed to discharge their full duty, for it is a fact that we are responsible for the spiritual welfare of our young Christians especially.

Mothers, let me make an appeal to you: If there is an organization to help you give your children the spiritual food they need and train them for service by all means see that they do not miss this opportunity and possibly forfeit their lives of usefulness that means so much to them and all with whom they come in contact. And if there is not an organization let's get busy and help get the organized and prepared to meet the problems of life.

Since we realize the grave responsibility that rests upon us as parents and as Christian men and women, whether a member of the W. M. U. or not, are we going to stand idly by and see our children grow up in ignorance of the important things that go to make boys and girls and men and women to be used of God, and watch our young people waste their lives in the evil vices of sin and worldly pleasure without even making an effort to get them into these different organizations?

Let us make a special effort to get our young people organized, bearing in mind the teaching of Jesus: "In as much as ye have done it unto the least of these my brethren, ye have done it unto me."

MRS. LLOYD COLEMAN.

[Editorial Note: During the original drive for subscriptions to the 75 Million Campaign, no Baptist in the Southland worked harder for the success of the campaign in his or her local church than did Mrs. F. M. Carter of the Lockeland church, Nashville. It was her aim to see that the women and children of her church make a 100 per cent response to the call of the campaign, and in order to make this possible, she worked day and night, making many of her visits at night in company with her husband. Shortly after the campaign Mrs. Carter underwent a serious surgical operation and has never been well since. For the past fifteen months she has been confined to her room and sees but few people other than her family, her doctor and nurse. She has suffered intensely all this time, but has not lost her interest in the campaign. So, learning from the papers that some other subscribers to the campaign were not paying up as promptly as they might, Mrs. Carter felt that a message of reminder from her bed of affliction might be helpful to them, and she sends that message in the poem below.]

PAY THE CAMPAIGN PLEDGES

By Mrs. F. M. Carter.

Have you not had blessings all the livelong year?
And when shadows fell, did not He wipe away the
tear?
Has He been slack concerning His promises to
you?
Did you make one to Him and then not push it
through?

The needs are even greater than during Victory
Week.

Our leaders, they are troubled and have no one
else to seek,

Most pleading calls are coming, now, and coming
thick and fast,

How shall they answer, friend, if you fail them at
the last?

His sunshine you basked in and His earth you've
trod,

What do you have, friend, that cometh not from
God?

Let us pay Him promptly then, that part which
is His own,

Accounting true what He's promised us—an
eternal home.

For His many mercies, His kindnesses and love,
For all His precious promises of blessings from
above,

Are we to fail Him now—when Victory's so nigh?
Pay your pledge! Pay it now and pay without a
single sigh!

For as the dew that kissed Mt. Zion, so the bur-
dens all will lift,

"Peace will be within thy walls" and the clouds
be all arift!

Quick, then, my brothers, like the mighty waters
rushing to the Sea!

And let us pay our Master's million's—not for self,
but "all for Thee."

The visitors from outside the State who attended the Convention were as follows: Dr. E. N. Walne, a missionary from Japan who is now at home on furlough and residing at Louisville, Ky.; Miss Willie Kelly, from Shanghai, China; Miss Emma Leachman, director of Practical Mission Work in our Training School, Louisville, Ky.; Miss Susan B. Taylor, College Correspondent for the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention; Mrs. John Gough, Lady Principal for Bible Institute, New Orleans; and Mrs. Ed Solomon, New Orleans. Each of these with the exception of the last mentioned were on the program and brought instructive and inspiring messages to our women. More will be said about these speakers in the full report.

There were 486 delegates and visitors who registered at our meeting, the largest number we have ever had. The women of Hattiesburg entertained us royally from the time we arrived until we boarded the train for home. Our every wish was gratified and we feel sure that such hospitality cannot be surpassed in Mississippi or in any other state.

Our editor of the Woman's page is water-bound in Hattiesburg and will not be able to get a full report of our convention in this week's paper. However, we will give a few notes of interest. Watch for a full report next week.

The Sunbeams of Laurel First church, received the State Banner again this year. This is the second year they have held the banner. Forest, Crystal Springs and Picayune ran a close race with Laurel. Who will be the winner next year?

I want to take this opportunity to express my thanks and appreciation to the Sunbeams, R. A.'s, G. A.'s and Y. W. A.'s of Hattiesburg for the most excellent help rendered on the Young Peoples' program Wednesday afternoon.

NEWS IN THE CIRCLE (Martin Ball.)

Pastor E. L. Wessen, of Holly Springs, is preaching in a meeting at the Prescott Memorial church, Memphis, Tenn. There were eight additions at the close of the first week. C. P. Moffitt is conducting the music.

Evangelist P'poole, of the Home Board is in a great meeting at Hapeville, Ga. The last heard from the meeting there had been 32 additions and a high spiritual tide following among the people.

The evangelistic campaign, by the Home Evangelist, is on and is reaching the entire city. Great congregations assemble everywhere. At the close of the first week large numbers had been added to the churches and many had made profession of faith.

Rev. J. D. Frank, of Louisiana, once pastor at Durant, a native Mississippian, is aiding Pastor O. P. Estes in a meeting at Lyon. We look for blessed results.

Rev. L. E. Kinney, pastor of the Riverside Park church, San Antonio, Texas, has baptized eight Catholics since January and has one other approved for baptism. That looks like progress.

Railroad rates are higher than ever before and hotel rates are up—so every church should help the pastor to attend the Convention in Chattanooga. The trip will be of great benefit to him and a blessing to the church. A little from every one will accomplish it.

It was a splendid thing President Carter did for Clark College in securing the services of Dr. C. B. Williams of Howard College and Dr. Geo. H. Crutcher, of the Bible Institute of New Orleans, for the Institute held at Clark College. Each of these will lecture twice a day.

The Central church, Dallas, Texas, is preparing to build a four-story Sunday school annex to the main building at a cost of \$40,000. At the first effort to raise this amount \$28,500 was raised.

The Clarksdale saints were rejoiced to have the services of Rev. L. F. Gregory last Sunday morning and night. A good congregation greeted him. Bro. Gregory is one of our best pastors and preachers.

We are rejoiced to learn that Rev. L. R. Burrell, of Jonesboro, Ark., who was stricken with paralysis a short while ago, is improving, and with proper care will soon be well again. He is well known all over Mississippi, and much loved everywhere.

At the commencement of Ander-

son, S. C., College, Dr. John E. White, president, former Secretary of the U. S. Navy, Josephus Daniels will be one of the speakers. He and Dr. White are friends of long standing.

Quite an interest and much writing is manifest in the Presidency of the Southern Baptist Convention. Some little political methods have shown themselves. We are satisfied that each of the brethren named would preside well, and there are many others who would serve splendidly in this capacity.

Pastor J. B. Fuller, of Thurber, Texas, writes: "We have just closed a great meeting. Bro. R. F. Nannery of Clarksville, did the preaching. Seventy-nine were added to the church—53 by experience and baptism."

The Mexican Baptist church in Dallas, Texas, has purchased the Jewish Synagogue and are holding their worship in the building. They have baptisms frequently. Bro. Mirales is the pastor. A picture of the building is given in the Baptist Standard.

Rev. C. W. Stumph, formerly of Mississippi, has removed from Henderson, Texas, to Clovis, New Mexico.

Rev. W. A. Gardiner and wife become the leaders in the Sunday school work of Kentucky. Mrs. Gardiner is a specialist in elementary work, having much experience in beginners, primary and junior work.

Have you seen a copy of the "Sunday School Builder," published by the Sunday School Board at Nashville, Tenn? It has every phase of Sunday school work. Secretary Arthur Flake is in charge of the department of Sunday school Administration. Send for a copy.

Evangelist J. J. Beach has just closed a meeting with the Second church, Lancaster, S. C. There were 106 additions. 77 by experience and baptism. The church in every way had a great uplift.

Editor W. R. Throgmorton, of the Illinois Baptist will spend the time from April 15th, to the meeting of the Southern Baptist Convention at Hot Springs, Ark., taking a well deserved rest. He is a mighty force for kingdom building in Southern Illinois.

REPORT OF HOSPITAL FOR FIRST QUARTER.

The Baptist Memorial Hospital has a report that appears well, for the first quarter of 1921. 1901 patients were admitted, 1263 from Tennessee, 356 from Mississippi, 215 from Arkansas, and 67 from the other states. 258 were in the Charity Ward, 164 from Tennessee, 35 from Mississippi, 38 from Arkansas, and 21 from other States. We have a notion that these figures represent one-third of the hospital service done by Baptist hospitals in the two States associated

with Tennessee; and which States, pledged one-third of "undesignated funds" in the 1919 Conventions.

The splendid new operating rooms are in use, and the new dining-room and kitchen would have been but for a recent labor strike.

A class of 19 nurses will graduate this Spring, several from Mississippi. There should be 50 new pupil nurses to take their places and to supply the needed help when the new wing is put into service. The fact is the lack of nurses is delaying the use of the wing. The payment of 75 Million Campaign pledges will help lift the building burden that is on the hospital.

OBITUARY.

Sister J. A. Moore departed from this life on February 16th, at the age of sixty-two.

She professed faith in Jesus when she was sixteen years of age and joined Marshall church. About 12 years ago she moved her membership to Thompson.

Her life was so full of love and kind deeds that her memory will always be a blessing to those who knew her.

She was an invalid for a long time and suffered greatly but her faith was strong through it all, enabling her to be cheerful and happy in the midst of pain.

Many came to comfort her and were comforted themselves.

She loved her church which was just across the road from her home and she was often carried there to the services, the last time being just three days before she died.

The preaching of the gospel was a delight to her soul and it was very pleasant to the preacher to have her in the congregation.

The spirit took its flight very suddenly leaving her loved ones stricken with sorrow.

A good congregation came to the funeral service, which was conducted by the writer, and young and old shed tears when they took a last look at her beloved face.

The grave was covered with beau-

tiful flowers from her friends far and near.

We laid the tired form to rest in the cemetery by the little church she loved so well but we know that we shall meet her again in the good country where youth is eternal and God himself shall wipe all tears from our eyes.

The deceased is survived by her husband, J. A. Moore of Thompson, Mississippi, two daughters, Mrs. W. C. Hart and Joe Ball of Summit, Miss.; two sons, L. A. Moore of Morringport, La., and S. L. Moore of Tylertown, and one sister, Mrs. Lou Agnew of Tulsa, Oklahoma, and a host of grand children.

"Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest."

E. GARDNER.

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Not Spring Fever
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CAUSES THAT LAZY
TIRED FEELING.

THE ALABAMA & VICKSBURG RAILWAY Southern Baptist Convention CHATTANOOGA, TENN., MAY 12-18, 1921

SPECIAL SLEEPERS will be operated via A. & V. Rys., on following schedules:

Lv. Vicksburg Train No. 2	8:55 p. m. May 11th
Lv. Jackson Train No. 2	10:20 p. m. May 11th
Ar. Chattanooga Train No. 2-42	11:10 a. m. May 12th

For information concerning round trip fares, sleeping car fares and reservations, address W. E. PLEASANTS, Ticket Agent, Jackson, Miss., or the undersigned.

W. H. DICKSON, T. P. A., C. F. WOODS, G. P. A.
VICKSBURG, MISSISSIPPI.

Prohibition in the U. S. Saves Lives in Europe.

We are giving below a statement from the public press which ought to be interesting and impressive, not only to the people of our own country, but also to the people of Europe; in fact, to the entire world. We doubt if in the history of civilization any one nation has contributed so largely of her bounties to the saving of the starving peoples of the earth as has the United States in the last half dozen years. Our people, perhaps, have not done all they should have done, but they have done much for the relief of the distressed of the starving multitudes. We wish our readers to clip from *The Herald* the following statement by Col. L. B. Musgrove, and to have the same published in their county and town papers, just as far as possible. These figures ought to be published broadcast and read by the American people everywhere.

Col. L. B. Musgrove, of Alabama, has recently returned from an extensive trip throughout Europe, and in an interview with a Washington newspaper makes the assertion: "Prohibition in the United States is saving a multitude of children in Europe this winter." Col. Musgrove backs up this statement with the following argument which is logical and convincing:

The fact that we have more money in the United States than any other nation would not alone save the starving children of Europe. If we had continued to use our grain and food supply here for making liquor at the same rate we did before the war we would not have had enough grain to send to Europe even though we had the money to buy it.

For the year ending June 30, 1918, we used 16,655,125 bushels of grain to make distilled spirits in the United States. In 1920 we used 1,374,428 bushels. This was a decrease of 15,280,697. In 1920 the grain was used for non-intoxicating liquors. In addition there was a saving of more than 5,000,000 gallons of molasses in the reduced production of 1920 over 1918. There was a reduction of more than 600,000 gallons of molasses in the production of rum and a reduction of over 49,000,000 gallons of saccharine liquid used to make spirits.

The comparison of foods saved in the making of malt liquors is even more pronounced. In the year ending June 30, 1918, we used 1,909,998,456 pounds of food material to make fermented liquor or beer. For the year ending June 30, 1920, which covered five months when beer was made and sold under war-time Prohibition, there was only 386,434,124 pounds used. This means a saving of 1,523,564,332 pounds of corn, corn products, rice, hops, sugar and other material up to June 30, 1921.

These amounts will be tripled, or it means about 50,000,000 bushels of grain in distilling spirits and over 4,000,000,000 pounds of food pro-

ducts in malt liquor saved. This saving of food has done more to save Europe than anything since the armistice. Sooner or later Europe will realize what a great blessing Prohibition has been not only to this country but to all other countries which are depending upon our charity and food supply to keep them from starving."—Exchange.

MORE ABOUT THE CONVENTION

After first refusing, then reconsidering, and much discussion, the railroads have granted a rate of a fare and a half for the round trip to Chattanooga, for the convention on May 11-18. The following are typical, and other places will have rates in proportion:

Columbus	\$15.45	Jackson	\$22.84
Gulfport	27.17	Meridian	17.24
Hattiesburg	22.23	Vicksburg	25.40

Convention sessions begin officially at 2:30 p. m. on Thursday, but related meetings will be held on Tuesday and Wednesday of that week. The Committee on Order of Business will recommend meeting at 9 a. m. continuing until 1:00, the afternoon meetings from 3 to 5 and the night meetings to begin at 7:30.

The report of this committee will recommend that Home Missions be the special order for Friday the 13th, that Foreign Missions be taken up Saturday afternoon, further stressed during the Sunday service, and gain on Monday morning, 16th.

Layman's meeting will be held Monday night, and the convention is expected to adjourn on Tuesday.

Sunrise prayer meetings will be arranged on Lookout and Signal Mountains during the sessions, and detailed announcements made later. Three large banquet are being provided for at the Hotel Patton at a rate of \$1.50 per plate. Rev. J. Bernard Tallent of Rossville, Ga., Tenn., will handle the local details and arrange reservations.

Kings Teachers, Thursday May 12, 6 p. m., Hotel Patten.

Carson & Newman College, Saturday May 14, 6 p. m., Hotel Patten.

Southern Baptist Theological Seminary, Monday, May 16, 6 p. m., Hotel Patten.

Hotel accommodations have been mostly taken, but there are still some at this writing, for men and ladies in separate rooms, though couples can only be cared for in private homes. The best residence district is 15 minutes car ride from meeting place, but good street car service is assured. Hundreds of excellent homes are at the disposal of our messengers upon reasonable terms, usually \$1.00 for lodging and \$1.35 for lodging and breakfast.

CHAS. F. HOOD,

General Chairman.

EMMETT H. ROLSTON.

Chmn. Assignment Comm.

AN INTERESTING TRIP

On the 4th of March I left for a brief trip to Houston, Texas, the purpose of which was to perform the marriage ceremony for my youngest son, A. C. Hargis. While waiting in Houston for the day of the marriage to arrive, which was the 8th, I had the pleasure of attending a Bible conference at the First church, of

which Brother J. B. Leavell is the aggressive and progressive pastor. On Sunday morning there were present at Sunday School 1,731. The church working for an attendance of 2,000. There were more than 500 in the men's Bible class, which met in a near-by theater, for lack of room in the church.

The church property has been sold and a new and commodious lot has been purchased, upon which a larger building is to be erected in the near future. Until then the theater will be used for holding the services of the church. The membership is united and enthusiastic.

Drs. Norris of Fort Worth and Massee of New York and others were present to preach and lecture in the conference. It was an inspirational and educational meeting along Bible and general religious lines.

I and my son left on the morning of the 8th for Silsbee, Texas, twenty-one miles north of Beaumont, where the marriage took place at 4 o'clock P. M. We spent the following day together in Beaumont, when the groom and bride returned to Houston and I to Oxford.

I also had an opportunity of learning something of the condition of the First Baptist church in Beaumont, from a gentleman whom I baptized when only a boy, whose membership is with this church. The church seems to be quite aggressive and up-to-date in its work in all departments. It was not my pleasure to meet the pastor as he was out of the city.

I was impressed that Texas Baptists are very much alive.

I very much enjoyed reading Dr. Gambrell's letter in this week's Record, written from a sick room. It is a great pleasure to know that he is able to write from a sick bed. May he soon recover his usual strength in the wish and prayers of many of his brethren.

Sincerely,

W. I. HARGIS.

MISSISSIPPI BAPTIST HOSPITAL.

Is a Baptist Hospital, in Jackson, Miss., a liability or an asset? Which?

That depends largely on the view taken, if we look at it from a financial point of view, it may be a liability, I cannot say to that. But when we take the spiritual side of this question into consideration, I think that it is one of the greatest, if not the greatest asset. Not only to the City of Jackson and the Baptist Denomination, but to the entire State of Mississippi. Brethren, I believe from the deep of my soul that God is using that institution to bring even Christians nearer to Him, and to each other. I speak from personal experience and with all sincerity. I do not believe that any one, Christian or non-Christian, can go there either for medical aid or an operation, or just to sit by the bedside of some loved one and watch the skill of the physician and the expertness in the science of surgery, without having his thoughts revolutionized and being drawn nearer to Christ, and to humanity. The kind words, the pleasant smiles and the faithful service rendered by that noble band of Christian nurses along with the con-

soling words and sincere prayers of the Christian-hearted superintendent, will reach the hearts of most of us. In conclusion I wish to thank the Baptist Hospital, the good people of Clinton, and other parts of the state for their kindness during all our trouble and especially during the time that my wife was in the Hospital, because everybody seemed to be usually nice to us. With many thanks.—I remain yours in the service of our Lord.

A. J. LINTON.

NEWS FROM GOOD-WATER.

We rejoice because of God's goodness toward us.

We have so many things for which to be thankful.

First, our church has gone to half-time, and our pastor, Bro. Gunn, is twice as large as before.

Wish every reader of Record could have heard the messages he brought us Sunday and Sunday night. He made us feel badly over some things we had done and worse over number of things we had not done for God's glory.

Last Sunday was the day for the church to pay up pledges to the seventy-five million campaign.

Some were puzzled to know how the money was coming, but "All things being possible with God," the money comes for the right cause. Our Sunday School is growing.

Some classes being so large, had to be divided. We teachers were some what grieved over having to have new officers in classes as old ones were already trained and so much help to teachers; but we can gladly say our young people deserve praise and all they need is a chance.

We humbly pray that our churches may keep our dear young people so busy in training for Kingdom service, they will have no time for foolish things.

We appreciate our B. Y. P. U. Service Sunday night.

In addition to caring for one orphan alone, their collections for two Sundays was to go into the campaign.

Some of us who thought we had pledged all we could possible pay, even borrowed a little from our friends who were sitting near. We bless God for all.

MRS. W. B. LITTLE.

Meehan Jct., Miss.

THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit bon bons. The business will net you \$90 to \$300 per month. You can work from your own home; all who sample your bon bons become regular customers. You start by investing less than \$10 for supplies. Miss Elizabeth started her candy kitchen with \$5 and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money as sugar is cheaper and bon bons command phenomenal prices. Write today. Isabelle Inez, 324 Morewood Bldg., Pittsburg, Pa.

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SHUPTRINE CO., SAVANNAH, GA.

FAMINE WORKERS

The first difficulty encountered in connection with famine work after managing to get away from our regular work at Laichowfu, was deciding where the funds should be used. The area covered by the famine is a large one. While traveling on the train men were met who are working in different areas and these urged that we go to this place or that.

This county from which we are writing is not so badly affected as some, but as no one has yet done any work there and on account of the proximity to Tsinan, the capital of Shantung province, where we have so recently opened mission work for the city and country, it was thought best to begin here. If funds are sufficient and workers can be supplied from our regular work at the various mission stations, it is hoped that other and even more needy places may be aided.

It was not necessary to visit many villages to realize that the need here is great, and growing more desperate in many villages from day to day. As stated above, conditions are not as bad in this county, taking it as a whole, as in some other sections of the famine region, but there are villages which have been on the verge of famine for several years—revolution, floods, locust and drought each year after year seemingly trying to wipe out those dependent upon mother earth for their sustenance.

Yesterday a number of villages were visited with a view to selecting for aid those who are in greatest need. One is made sad almost to tears as he sees the condition of the people. Let me give you my notes on a few of these:

1. Family of five. Father left a month ago to beg. Donkey has been sold and the money has been used. Only two acres of land left. This they would sell at one-fourth the usual price, but no one is able to buy it. Have half-bushel of corn, twenty pounds of turnips. One meal a day from these, the rest of the time feeding on chaff and sweet potato leaves.

2. An old woman living alone absolutely nothing but a few old jars a table and bench, one old bed cover and the clothes on her back. Strong enough to beg only half of each day. On account of her age the people give her enough to keep her soul and body together, but this is only a mixture of millet chaff and meal. Besides, those who are helping her have enough at least to last only a few weeks.

3. A mother and her fifteen year-old son. No employment for any one so the son can only beg. All the animals and land sold. Fuel left sufficient only for two weeks. No food except a few turnips and cabbage leaves. Son now sick with high fever. Underfed for six weeks.

4. A family of six—mother, two boys and three girls. Father died last year. Have always depended on help of relatives but this year they are unable to help. Mule was sold some time ago and the money is all used up now. All the rooms torn down for fuel except the one in which they live. Enough turnips, cabbage

leaves and millet to last two weeks. And so on family after family. The people live in mud houses covered with a flat roof made of straw on a few rafters covered with mud. On top of these they place their straw and corn-stalks. The latter constitutes their fuel, as wood and coal in the best years is too expensive. Now there is little straw or corn-stalks to be seen on the top of the houses. It might be well to state that this is placed on the top of the house to keep it from being stolen, for the struggle for existence at all times is so great that chickens, live stock, etc., must all be kept in the house, at night to prevent its being stolen.

The taxes of many of these villages have been remitted for several years. This year in addition to remitting the taxes the county official has given some 700 "cash" to each family to help meet the present emergency. But how far does this go? 700 cash amounts to less than fifteen cents, and the official will hardly be able to give more, for the county is so poor.

Many of the men have fled to other parts of the country but this of course, makes it harder on those left at home. The Lord has been merciful in giving us the mildest winter Shantung has had for many a year, but for fuel sufficient for cooking alone many have torn down their little mud huts in order to get the small amount of wood to be had from these for the cooking of their food. It is estimated that half the people of Shantung Province, the most densely populated section of the globe this size, are under fed in normal times. Just now in the areas visited and that part of China now in the throes of famine there are some twenty-five or thirty millions depending on others to be saved from starvation.

In this county there are about one hundred villages that need help. Each of these will average fifteen destitute families with an average of five people to the family. To aid these only one dollar each for four months will require \$30,000. This is working on a basis of 7,500 people. We are being asked to take over another county in which there are 40,000 in as destitute a condition as this country, perhaps in a worse condition. Nothing has yet been done for these. The Tientsin branch of the International Famine Relief Committee is willing to help us in this by furnishing grain if we will also take over part or all of the work of that work.

C. A. LEONARD.

Yu-Cheng, County, North of Tsinanfu, Shantung Province, China.

THE SOUTHERN SONG LEADERS' CONFERENCE.

Interest in the forth coming Southern Song Leaders' Conference, April 18th-29th, at the Baptist Bible Institute, New Orleans, is being manifested from practically every southern state, and a large attendance is anticipated.

The program as planned is an effort to make the conference as practical as possible. Among the subjects to be presented during the Lecture Period will "The Evaluation of

Hymns, "Gospel Songs and Song Leaders," "Church Music," "Principles of Leadership," "Co-operation on Local Field," History and Progress of Church Music," "The Sacred Song Writer," and "Methods of Training."

Of course, any and all questions will gladly be discussed by members of the faculty, Messrs. Gabriel, Reynolds, Sellers and Beckwith. Practical training classes in conducting and leadership, voice and harmony, and a chorus hour for interpretation and demonstration of all the elements of Church music will be held daily.

The Conference is not a conventional singing school for the study of the theory of notation but for leaders, choir directors, gospel song leaders, pastors and all who are interested in sacred song. Churches are urged to send their choirs and chorus leaders. All who expect to attend should write to the Institute for reservation of rooms at once.

The Conference is open to members of all denominations.

OBITUARY

Shuqualak, Miss.

Mrs. Florence Combs, wife of L. L. Combs, was born October 23rd, 1876, died March 2nd, 1921. Joined the Baptist Church in 1888. Married December 22nd, 1905. She was the daughter of Elder H. M. Long.

Sister Combs lived a devoted Christian life until her death, she was a member of Shuqualak Baptist church at the time of her death.

She leaves a husband and two children to mourn her loss. Also five sisters and two brothers.

Her Pastor,

J. H. NEWTON.

OBITUARY.

George Sherman died on the 26 th of March of typhoid fever.

From the day he was taken he felt that he would never recover, telling his mother that he was going to die.

He was a member of the Pleasant Hill Church, Simpson County.

He leaves a wife, five children, parents, brothers and sisters to mourn his going.

Our brother, Rev. J. C. Buckley—who just a week later to a day—passed also to his reward, conducted the funeral services.

The Lord comfort and sustain loved ones in this bereavement.

Their Pastor,

R. D. STRINGER.

Mrs. Cornelia Edwards Graham.

Born in Raymond, Hinds County, Miss., November 22nd, 1841.

She married first, Lieut. Thomas Robinson, and several years after his death, married Mr. W. M. Graham, who preceded her to the Great Beyond by a number of years.

She joined the church when 16 years of age, and died trusting in her Savior. She loved her church, and loved to contribute to the support of its ministers. She was perfectly submissive to the will of her Creator, bearing her long, trying illness with christian fortitude, being patient and uncomplaining to the end.

POTATO AND TOMATO PLANTS
Porto Rico Potato Plants, \$2 per 1000; 5000 or over at \$1.75. Tomato Plants, Stone and Greater Baltimore, \$60, \$1; 1000, \$1.75; 5000 at \$1.50, prompt shipment. Clark Plant Co., Box 108, Thomasville, Ga.

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JACKSON, MISS.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

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Inclusive cost from \$755.00. Also Palestine, Egypt, Greece, Italy, Switzerland, France, Belgium, Holland and England. For itineraries and full information address
REV. J. J. WICKER, D.D., Richmond, Va.
"Travel Free From Worry."

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Sick or nervous headaches, backaches, woman's aches, etc., almost instantly respond to the liquid remedy—Capudine. It stops the pain by removing the cause, giving quick relief. Every home should keep a bottle handy. Sold by druggists in three sizes. Insist upon the liquid remedy—Capudine.

SALVATION SONGS.

This new collection of songs will surely Schools and Sacred Meetings generally. De-Children's Songs, Miscellaneous Songs and partments: Songs of Service, Gospel Songs, please you. Adapted to the needs of Sunday Hymns. Printed in both Notations. Fine collection of Sacred Music. Price 50c; Des. \$3.60 prepaid. Sample copy mailed for 25c.

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Cabbage and onion plants, genuine frost-proof, grown in the open field at Texarkana, Arkansas. Plants will stand colder freezes than those grown farther south and east. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty plants and each bundle labeled separately with name of variety. Cabbage varieties: early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Onion varieties: White Bermuda, Yellow Bermuda. Prices Prepaid 300, \$1.10; 500, \$1.50; 1,000, \$2.50; express parcel post. Prices: 100 for 50c; 200, 85c; collect, \$2. the thousand. Full count, prompt shipment, safe arrival an satisfaction guaranteed. UNION PLANT COMPANY, TEXARKANA, ARK.

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Loss of Appetite, That Tired Feeling and Sometimes Eruptions.

Thousands take Hood's Sarsaparilla as a spring medicine for that tired feeling, nervous weakness, impure blood and say it makes them feel better, eat and sleep better, and "makes food taste good."

Spring debility is a condition in which it is especially hard to combat disease germs, which invade the system here, there and everywhere. The white blood corpuscles, sometimes called "the little soldiers in the blood," because it is their duty to fight disease germs, are too weak to do good service.

Hood's Sarsaparilla strengthens the "little soldiers" and enables them to repel germs of grip, influenza, fevers and other ailments; relieves catarrh and rheumatism. It has given satisfaction to three generations. Get it today, and for a laxative take Hood's Pills.

HOME MISSION BOARD

Appropriations, May 1, 1920--May 1, 1921

\$2,914,617.95

Receipts May 1, 1920--April 1, 1921

\$853,594.87

NEEDED

TO MEET APPROPRIATIONS

\$2,061,023.08

284
CHURCHES
GRANTED
AID

DEPARTMENT OF
CHURCH EXTENSION

1084
CHURCHES
ASKING
AID

THE LOAN FUND NEEDS YOUR AID

EMPTIED
THE
TREASURY

NOT
A DOLLAR
TO LEND

1004 HEALEY BLDG.,

ATLANTA, GA.

What Shall the End Be?

There is but one more Sunday before the end cometh. Our Southern Baptist Conventional year ends April 30. Our subscription is \$850,000 a year. Our annual quota is \$700,000. Our receipts to date are \$350,000, just half of our quota. There remain but eight days.

What Shall Our Answer Be?

The receipts to April 30th will show the record of our stewardship. The amount paid in to that date will be our answer to God for all His benefits toward us for the past twelve months. What shall Mississippi answer when her name is called?

What Shall Our Excuse Be?

If we should fail to meet our pledges, will our excuse be accepted? Suppose the Master in answer to our excuse should say: "Have you paid less for tobacco, gum, perfumes, powders, shows, games and other things which you could have left out than you paid in other years. Would your excuse be satisfactory to yourself if you knew you would die tonight? If we say we have not received as much as we expected, the Lord may say: "It is because you have departed from me; you would not honor me while you had plenty; I cannot trust you with abundance. But, now, if you will return unto me, I will return unto you."

What Shall the Results Be?

If we should fail to do what we promised, what will be the results be?

1. What effect will it have on me as a subscriber.
2. What effect will it have on my brother and my relations with him?
3. What effect will it have upon my church, and my feeling for it?
4. What effect will it have upon the unsaved world and my influence in winning the unsaved to Christ?
5. What effect will it have upon my relation to the kingdom at large?
6. How will it affect my relation with Christ who told me to "Seek first the kingdom of God and His righteousness?"
7. How will it affect my relation with God who said: "When thou shalt vow a vow unto the Lord thy God, be not slack to pay it, for the Lord thy God will surely require it of thee?"

In the name of our Lord and Master, let us make no excuses. Let's pay our vows and trust in God for the future. The crisis is on. The S. O. S. call has gone out—"Save Oh Save!" Oh men of God, in the name of Him who loved us and gave Himself for us, I appeal to you to save the day for Mississippi Baptists ere the night comes.

FOUR ENCOURAGEMENTS

Of course there are many discouragements in this old sinful world of ours. We can easily find them on this side of the ocean and just as easily on the other. If we are looking for them we can find them in every place and in every thing. We need not go very far in our search, for perhaps the most discouraging discouragements are in ourselves. We need not look for them because they force themselves upon us. Some years ago we were returning to China with some new missionaries and stopped at a number of places to hold meetings. One young man always spoke about discouragements. After hearing me speak several times he criticised me for being too optimistic, and said that I was deceiving the people. I told him that I might be wrong, but that I had cultivated the habit of leaving the discouragements with God, because I could not manage them, but He could. That missionary is not new on the field. One of the easiest things in the world to do is to get discouraged, and many take advantage of the opportunity to lose heart, give up, and quit. Dear Reader, there are enough people thinking about, talking about, and writing about, discouragement without you and me. "I can do all things in Him that strengtheneth me."

My subject is Four Encouragements, but it does not mean that there are only four, it means that in the Lord and for the Lord encouragements are in every direction, on both sides of the ocean, four square.

The first encouragement that I want to mention is:

The Seventy-five Million Campaign

What does it mean to us missionaries? It means that we can take advantage of more of the wonderful opportunities around us. It means that more souls will be saved and more Christians trained for better kingdom service. Better equipment in any line of business means better results. This is essentially true of mission work where there are many hindrances. Paul was met by several brethren as he entered Rome, and Luke writes, "Whom when Paul saw he thanked God and took courage." We were working away in the midst of many opportunities, many open doors, but with very poor and limited equipment. The Judson Fund had brought some money and greatly encouraged us, but it was too small an undertaking for such a mighty host as Southern Baptists. When we read about this daring undertaking of faith it almost scared us, we hardly dared to accept it as possible, but when the victory news came, like Paul we thanked God and took courage. It is a great undertaking. It will cost many of God's children great sacrifices. You and your children will do without some things that you really need, but besides the blessed reward that God will give to you all a reward that will richly repay you for all that you do and make you glad, it will take comfort, encouragement, hope, faith, and boldness to undertake the seemingly impossible, to missionaries and native Christians in every land. It is simply impossible for language to tell you just what it will mean for

the Father's children, your brothers and sisters everywhere.

We sadly need church buildings, school houses, hospitals, dwelling houses and all kinds of equipment. This Seventy-five Million Campaign says take courage and press on, we are coming to help you. This promise has already been partly fulfilled. Greatly needed buildings have been erected, money has been granted to build others. More needed land has been and more is being bought. The native Christians are being stimulated to do more and give liberally. One church raised about ten thousand dollars and another seven thousand to help build their new plants. One Chinese Christian gave two thousand dollars, and many others made real sacrifices. Our God and Father is big enough to work on both sides of the ocean at the same time and according to the same scale. The more you do we can do on the mission field. This campaign makes us like the immortal Carey, who said: "Expect great things from God and do great things for him." The mission fields are roomy, but there is no longer any room nor use for the little men and women. But of all more than a hundred missionaries have come to gladden our hearts and a hundred more will come.

What the Seventy-five Million Campaign tells us God means to do is our greatest encouragement.

Pledges and promises are easy to make. So far the money has not come in according to these promises. Contributions have greatly increased for all of our work both at home and abroad. We thank God for this and take courage. The contributions have not yet equalled the pledges. Will our Southern Baptists prove themselves faithful and true to God and his work? We hope so. April is the deciding month for this year, and perhaps for the five years. Times have changed since you made your pledges. Money has become scarcer, prices of cotton and other produce have greatly fallen. The sacrifices will be far greater than you anticipated. Will you do what you have promised? We shall keep on believing that you will until you force us to doubt. You must do it, you cannot fail. You will not raise our hopes and then disappoint us. You cannot fail Him who gave himself for us. We close this encouragement with a prayer and hope that April will prove Southern Baptists true to their promises.

Now let us see what encouragement we can find in the

General Conditions in China

Many would say that China is in a bad way, and she is in many respects in a very bad way. The South has established a government of its own. In any other country there would be a great deal of fighting under the present circumstances, but China had rather talk it out than fight it out, and is she not right? She is trying to pass from one form of government to a very different one, from a monarchy to a republic. This is a great undertaking. It cannot be done in a day. Conditions are not nearly so bad as they have been in other countries trying to do the same thing. China is shaking off the shackles of the ages, giving up the old and taking on the new. She

will, like other nations have done, pass through a stage of infidelity while she is learning to disbelieve the old and false before she is able to accept the new and true.

There are still many old temples and some new ones where idols are worshipped, but idolatry is doomed, it has lost its power and influence. We can ridicule it as much as we like and the people will laugh with us. Many temples are decaying and no one repairs them, some are being used for schools. We have a Christian church meeting in one half of a temple while the heathen worship the idols in the other half. In another city we have rented a temple for a school. The idols were taken out and dumped into a nearby decaying building with an old opium smoking priest as watchman. Idols in China are getting out of God's way.

It has always been the case that the poor and ignorant first accept the gospel, then gradually some of them become rich and cultured and powerful. This is especially true of the children of Christians. A Chinese Christian man cooked for us for thirty years, beginning with a salary of three dollars a month and ended with seven dollars and he fed himself. His son is a physician and is getting a hundred dollars a month.

Already in Shanghai we have a Christian aristocracy of influential young men and women. Many children of the rich are becoming Christians. Some men and women of wealth, culture and influence are joining Christian churches. China's most popular general, General Fu Hsiang, is an earnest Christian and many of his soldiers have become Christians.

Hindrances are breaking down, prejudices are giving way. "The morning light is breaking. The darkness disappears." We put it mildly when we say that in the next ten years the Chinese will become more Christian than in the last hundred years and this ratio will increase until a child born today may see China as Christian as the United States is now. This is also true on every mission field. Why the 75 Million Campaign at this time? Why are all denominations raising millions for missions. Why the hundreds of new missionaries who are going to the mission fields? The answer is simple and plain. He who runs may read, he who reads will run. The doors are open, and God is stirring up His people to enter in. Talk about encouragement, I can hardly keep from shouting when I look into the future. The greatest reason for encouragement is found in the

Students

What is a country any way? It is not the broad and fertile valleys, the lofty mountains, nor the large and long rivers. These are important, but the people are the country. The children of the present are the country of the future. You have read about the student movement in China. There are hundreds of thousands of young men and women in the schools and in no other country in the world have students such great influence. These students are open to receive the gospel and thousands of them are becoming Christians. In one of our schools sixty-seven have joined the church

and some of them are the best church workers. Many of them are children of rich and influential people. We are getting the young and in so doing we are getting the country of the future.

It is hard for the older people to break away from old habits and customs. It is difficult for them to lead such lives as will enable them to make efficient church workers. These students in our schools and in the government schools begin while young, and it is much easier for them to be useful and intelligent Christians. We find that when the students in our schools become Christians they go after their parents, brothers and sisters, friends not in school, and their schoolmates, and they often succeed in getting them to come to church and some of them to become Christians.

This source of encouragement leads us to hope that we will not only get a quantity of Christian, but Christians of quality. This point is so self-evident that it needs no further enlargement.

One of the greatest reasons for encouragement is the growing spirit of *Self-Support Among the Native Christians*.

Our aim in all our work is to establish self-controlled, self-supported, self-propagating churches.

Have we accomplished our aim? We gladly answer that we are accomplishing it. Some churches are already self-supporting and others are gradually becoming so. When we first began work in China, the missionaries rented the street chapels, built the church buildings, bought the land, rented or built the school house. When the schools were first opened not only was there no tuition charged, but in some cases children were paid to come.

We just had to get a start. The Chinese Christian naturally considered it our work. Why not? We supported it, we controlled it. This stage of the work has been passed, and is getting farther and farther behind us every year. At first it was our work and they were the helpers, but now we are trying to be helpers and they are the principals. The Chinese are beginning to see this and to gladly accept it. Three times I have been called to be pastor of two Shanghai churches, and each time they have paid me the salary they had been paying their native pastor, and always paid it promptly. Of course being paid by the Board I used the money for the work. The churches in our association have a Home Board to which they pay several hundred dollars every year.

For many years we have not asked the Board for any money to run the Shanghai schools. One school has just put eight thousand Mexican dollars into its new building, besides paying all running expenses. Another has several thousand dollars in the Bank. Given buildings we can easily run our Shanghai school with the tuition. We charge a good tuition and all the schools are full to overflowing, and we have to turn away many for lack of room. This wonderful growth in self-support is not only our best encouragement, but our sure proof that our work will not be in vain.

R. T. BRYAN,
Shanghai, China. Missionary.

THE PREACHER, HIS WORK AND HIS INSTRUMENT.

By A. D. Muse.

This article was inspired by an editorial in the Commercial Appeal: "With the grandest theme committed to him that can engage the attention of human beings, it is a matter of amazement that the preacher is more and more inclined to turn aside to the discussion of other things, and not infrequently to those concerning which he displays and abysmal ignorance. And it is a noticeable fact that such pulpites have but little effect in influencing for better the individual lives of those who hear them."

That is a just criticism coming from a great daily.

We are in a state of unsteadiness. The whole world is groping in darkness. Nobody knows which way to go. I am reminded of an experiment my science teacher told his class, he once made with the planaria or flat worm. He took the anterior halves of four of the worms, placed them together, and by the power of regeneration which belongs to many of the lower animals, they grew together. Thus producing a star, each ray of which was a living head of the planaria. "Of all the crazy doings," said the teacher, "that thing is the most stupid." Every head trying to go its own way and, the whole thing not knowing where to go nor how to go, and consequently went nowhere. I thought of the chaotic condition of this world at this time. Everybody is bewildered. Common faith is gone. Nation is afraid to trust nation. Individuals afraid to trust individuals. The man who can't see this, is blinded by an unfounded optimism.

Society is reeking with immoral decay, and festering with conditions that would have startled the world three centuries ago. The daily papers are veritable bulletins of crime. Human life is no longer safe. Property cannot be secured. Feminine modesty is almost a lost grace. The immodest lack of dress, by the daughters and mothers in most of the circles of society today, is enough to make angels weep and demons blush.

The political world is all at sea. I have great respect for Mr. Harding. I believe him to be a Christian man of sterling character. Yet, the universal comment is, "He is steering a middle course." "Free to espouse any form of international agreement, which in his judgment may appear practical." "Dealing in glittering generalities." One man says, "The president's program is too vaguely outlined to discuss profitably." And Mr. Harding is simply typical of the leaders of all nations. We have been out of the war nearly three years. No progress has been made toward adjustment of matters. Even Germany feels free to express her indignation against the allied powers of the world about reparations. Nothing stays fixed.

It all remains me of one wet, bad crop-year. A neighbor came down in the field where we were fighting knee-high grass in finger-high cotton. My father said: "Mr. Allen, are you through scraping cotton." "Yes," he replied, "but the devilish stuff won't stay scraped." Everything is un-

settled. To read the papers, makes one perfectly dizzy. There is a deep moving feeling, that something is about to happen.

What does it all mean. I don't know all that it means. But one thing I do know "that man of sin, the sun of perdition is to be revealed—for the mystery doth already work—and then shall that wicked one be revealed—even him whose coming is after the working of Satan, with all powers and signs and lying wonders, and with all deceivableness of unrighteousness—for this cause God shall send them strong delusions that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness. II Thes. 2: 3-12. That is a prophecy. To what extent it is being fulfilled, I leave you to judge.

By the side of this, I want to place another condition. I am frank to say, the greatest tragedy I know of today is in the pulpit. I say this with all deference to every earnest man. There are as great and fearless preachers today as ever lived. But the average sermon I hear and read today is filled with drift-wood; illustrations of sea and mountain stories, and stories of dying babies, and weeping mothers, and not the word of God. Illustrations are proper and right. They are necessary. The Master used them. But not every man can illustrate. Illustrating is an art, but few can use it, and many who can, abuse it. But every man can and ought to stick to the word of God. Brother Wayne Sutton once said to me, "Archie, preaching about the Bible is not preaching the Bible, the Lord can't use the Bible story and interpretations of the Bible, but the Bible itself."

Jesus said, "And I, if I be lifted up, will draw all men unto me." The popular application of that is: lifted up on the cross and lifted up in the preached word.

The first year I was in college, there came to Clinton a noted preacher. He filled the pulpit at the morning hour. He was a great orator. Going home from church everybody was praising the sermon. A bunch of young preachers were together. They were talking about the sermon. There was present a very matter-of-fact business-like fellow, not a preacher, who said, "It was a fine oration, but not much of a sermon, and no Gospel, after he read the text." I once heard a man say of brother T. J. Miley, "He proves the Bible by the Bible. That is preaching the Gospel." Amen! Five great Gospel facts will never be exhausted: Sin, certain punishment, the blood of Jesus Christ as a remedy, the divine purpose to sanctify every redeemed soul, and under it all, over it all, and through it all, the love of God, which passeth understanding.

Why don't men preach the Gospel. It makes my soul shudder to hear it said of a man, "He keeps the people laughing."

"The Gospel is the power of God." "The sword of the Spirit which is the word."

"I charge thee—preach the Word." "The word is quick and powerful as a two edged sword."

What is the Gospel? "Christ died Shubuta, Miss., April 11, 1921.

for our sins according to the scriptures." And here let me say, so many men, just preach right up to the point, and never tell a sinner what to do to be saved. More people are going to hell under this kind of preaching than anything I know of. "Come to Jesus." "Come to him, now, and down the aisle they come, and never know what it is that would save them. Not many times do we hear it, Get under the blood," "When I see the blood I will pass over." "Without the shedding of blood there is no remission." "The blood of Jesus Christ his Son cleanseth from all sin."

By his own blood he entered into the Holy place, having obtained eternal redemption for us."

"This is my blood which was shed for the remission of sins."

Not much of the preaching of the substitutionary work of Christ do we hear today. As a plain old working man said to me once, "It is all a do something affair." Clinton, Miss.

HOUSTON, TEXAS.

The two weeks revival in the First Baptist church of Houston, Texas, the pastor preaching, resulted in 315 additions to the church, 121 joined the church on the last Sunday, 102 on the previous Sunday. One hundred twenty-three were baptized on Monday night following the meeting. This makes 500 additions since January 1st.

This meeting closed the services of the church in the old building. Service will now be in the City Auditorium until the completion of the new building. The new building will be on Main street and will cost between \$400,000 and \$500,000. The pastor, James B. Leavell, has been on this field just three and one half years, during which time there have been 2,167 additions to the church.

The growth for the Sunday school is as follows:

April 1, 1918.....	410
April 1, 1919.....	486
April 1, 1920.....	1180
April 1, 1921.....	2442

TEMPERANCE LECTURE.

A union congregation at the Shubuta Baptist church greatly enjoyed a fine and interesting lecture by Miss Belle Kearney. Dr. A. R. Willett read the scripture and Dr. W. Huntley led in prayer and after "America" was sung by the choir and congregation, Dr. Willett introduced Miss Kearney. Her subject was: "The World's New Republic, or World Wide Prohibition." She is a brilliant woman of strong convictions and she held the attention of her audience to the end of her lecture. This lecture would be helpful to any town or community.

Dr. Willett filled his appointment at Harmony church Sunday afternoon and a committee was appointed to round up subscriptions for those not pledged in the 75 Million Campaign and also to look after the payment of the pledges already made.

W. H. PATTON.

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"LABORERS TOGETHER"

By

Miss Margaret McRae Lackey

We are now in a position to fill your orders for "Laborers Together," the new mission study book—a study of Southern Baptist Missions in China. Mail orders given prompt attention. Price of book, \$1.00, plus postage, 6c.

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by purifying your
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The genuine are sold only in 35c packages. Avoid imitations.

THE FOREIGN BOARD AND THE CAMPAIGN

I.—FACTS ABOUT A VAST AND VARIED WORK

1. The Foreign Mission Board of the Southern Baptist Convention has 417 missionaries under appointment from America, not including a great number of native preachers and workers.
2. The Board has on the foreign fields 49,659 church members, 542 churches, 11,148 out-stations; 6,834 converts were baptized during 1919; 155 churches are self-supporting.
3. Since the 75 Million Campaign was projected, we have sent out 104 missionaries, and 4 others are under appointment.
4. We have 10 theological schools, with 345 students enrolled; 544 schools, including colleges and schools of lower grade, with 18,169 students enrolled.
5. We have 16 hospital buildings and 14 dispensaries. During the last Convention year, 16 foreign physicians and 9 native physicians administered 205,098 treatments in these hospitals.
6. We have 6 publishing houses and 7 denominational papers on the foreign field.
7. The 417 missionaries are distributed as follows: China, 221; Africa, 24; Italy, 2; Brazil, 112; Mexico, 12; Japan, 20; Argentina, 19; Chile, 7.
8. The Foreign Mission Board has lately accepted responsibility for work in Spain, Jugo-Slavia, Hungary, Roumania, Southern Russia, Siberia, Palestine and Syria. These fields are being organized for great evangelistic campaigns and for the training of Christian workers.

Think of the magnitude and variety of this great work!

II.—THE FOREIGN BOARD'S NEEDS.

1. The Foreign Mission Board needs for immediate appointment 100 missionaries to take care of its growing work. At least 400 new missionaries are needed during the next four years. We need large numbers of evangelists some well-trained teachers for schools of different grades, doctors and nurses for hospital and field work, two or three well-trained architects to plan and superintend the erection of mission buildings.
2. A great increase in literature is needed to meet conditions which have developed on almost all the fields to carry our message into territories in advance of missionaries, and to indoctrinate converts.
3. To these needs must be added the necessity for an increasing number of missionary residences for missionaries who have not yet been housed and others who are to be appointed; church buildings where they have not yet been provided and for new churches as they are organized. Land is needed for missionary compounds, church building lots, hospitals, etc.
4. To take care of the missionaries on the field, maintain the work already in operation, supply these hospitals, and enter new doors of opportunity which swing on their hinges every day, we need money. The total of our needs greatly exceed the Foreign Board's part in the 75 Million Campaign if every pledge made to that fund is paid.
5. Therefore, pay your pledge even at a sacrifice, and help the Foreign Mission Board expand its blessed work and carry the gospel and Christian ministry to millions long and sadly neglected.

III.—HOW THE ACCOUNT STANDS.

The Foreign Mission Board received from Southern Baptists last year \$2,318,124.16. We have received to March, 1921, during the present Convention year \$1,078,787.95. The South has, since the 75 Million Campaign was projected, to March 1st, contributed \$3,396,912.11. On the basis, therefore, of four million dollars per year \$4,771,410.60 must be raised from the Southern States before the end of April.

Baptists, hail and hearken! We rejoice in your record and look to you with confidence. Fail not in this great thing in which you have made covenant with your brethren. Make April glorious!

J. F. LOVE, Corresponding Secretary,
Foreign Mission Board, S. B. C.,
Richmond, Virginia.